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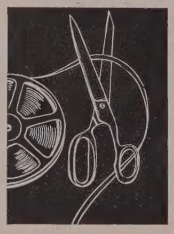

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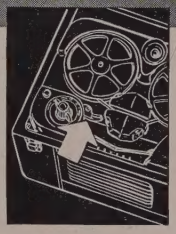

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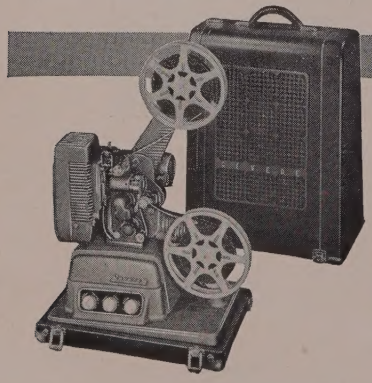

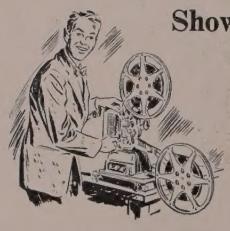

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* * *

Take life as you find it, but do not leave it so.

* * *

The secret of getting on is getting started.

* * *

The one thing worse than a quitter is the man who is afraid to begin.

* * *

Life is full of endings, but every ending is a new beginning.

* * *

A man's age can be measured by the degree of pain he feels on coming in contact with a new idea.

* * *

Many of us spend half our time wishing for things which we could have if we didn't spend so much time just wishing.

* * *

Let me but live my life from year to year with forward face and unreluctant soul.—Henry van Dyke

* * *

Make a resolution that you will give at least one person each day a deserved compliment.

* * *

Climbing up the ladder of success is a harder job than rolling down the hill of misfortune.

* * *

You cannot make yourself the man you ought to be by letting God alone.

* * *

Resolve that you will spend five minutes every morning thinking of some good you can do someone, and then do it.

* * *

Good intentions will not help a man if he takes the wrong road.

* * *

To be what we are, and to become what we are capable of becoming, is the only end in life.—R. L. Stevenson.

* * *

He who lives in the past grows old before his time, he who lives in the future remains forever young.

* * *

A good memory test is to sit down and recall the things that you worried about this time last year.

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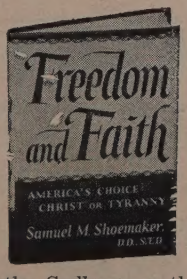

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THE EDITOR'S DRAWER

DEFINING AN ENEMY

Readers of government releases, newspapers and magazines have surely appreciated a change which has come to the cold war terminology. Two years ago our potential enemy was Communism. Today, the emphasis is different. Now the enemy is Russia. Readers of *Church Management* will doubtless recall several items in this publication asking them to watch for this change of emphasis. We have never been satisfied that the United States is an enemy of the communistic ideology, *per se*. It has been willing to work with Tito of Yugoslavia once he has broken with Stalin. It will not be many months before we will recognize the Chinese Communistic government. Gradually our leaders are being forced to reveal that the coming war is not going to be based on ideological or moral grounds but economic considerations. Perhaps the third world war is on the way; this new terminology at least will remove it from the "Holy War" angle.

William H. Leach

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Ministerial Oddities

Collected by Thomas H. Warner

Financial Perplexities in Britain

Letters which appeared in the *Daily Telegraph* in 1949, suggest that the clergy are having their financial difficulties.

* * *

A "Country Rector," commenting on the reported need for 1,000 recruits for the ministry, and that a rector's income is 450 pounds plus a house, writes: "I have a living of 500 pounds and have to live in a 15-roomed house with two acres of garden." He says that his "free house" is subject to charges of 292 pounds, so that his real income is 208 pounds. "Moreover, this is paid three months in arrears. Is it surprising that men are not entering the ministry?"

* * *

Another writer objects to a request on churchgoers' income and personal expenditure requested by an unofficial committee set up by a Diocesan Board of Finance in Kent. "The information sought includes the amount spent on amusement and entertainment as well as rent, rates and taxes." A clergyman writes: "Some people resent this as being a rude investigation of their private affairs. Others feel that the purpose of this inquiry may be to make us think and decide whether we are giving back to God the amount we should."

* * *

A clergyman's wife wrote that her husband, a town clergyman, was on duty at all hours, seven days a week. A clergyman replied: "This is perfectly true, but a good deal of this work has nothing to do with his calling. . . . We are hagridden with forms every one of which can be certified by a minister of religion. . . . Everyone knows where the vicarage is. The door bell goes hour after hour."

* * *

According to a *Daily Herald* reporter, curates are getting offers from incumbents prepared to pay a little extra out of their own pockets. "A black market in curates definitely exists." A clergyman wrote in his parish magazine: "It will be bad enough if we have to get curates under the counter, but suppose some bright spark institutes a system of transfer fees."

* * *

On the other hand a curate sought at the employment exchange at Leicester, a part-time job, because of the difficulty of living on his stipend. He said that before he was ordained in 1945,

(Turn to page 22)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVI
NUMBER 6
MARCH, 1950

A Minister's Lament

*A Guest Editorial by Martin L. Gerhardt**

This winter is a busy time, with institutes galore;
They had no conferences like these in bygone days of yore.
Our fathers must have found it hard to run their churches then;
They had no institutes to guide, or tell them how or when.

Last week we had an institute on Christian education;
Next week, a minister's retreat for faith and inspiration,
Next coming up, is one on home and foreign mission work;
And one to tell us how to make benevolent giving perk.

I used to call in people's homes, to talk with them and pray.
But now I've no time left to call; I have to be away
Attending meetings here and there, as loyal preachers must.
How else can one keep up to date, when programs are discussed?

The phone bell rang the other day. A tearful voice said, "Please,
Could you find time to see my dad? He's sick and ill at ease."
I could not call that afternoon. I had a conference on,
Where specialists in pastoral work discussed things pro and con.

The next day proved too late to call. The poor old man was dead.
His folks were peeved, and sent for Reverend Doctor Brown instead.
(Though why they'd turn to him in need I cannot comprehend;
No conference on pastoral work he ever did attend.)

My youth work here has all but died, though Doctor Brown's is fair;
For while I run to institutes, my young folks worship there.
You'd think my church would boom and grow; but, strange to say, 'tis not,
For while I go to conferences, my church work goes to pot.

They stress evangelistic work which every church should do.
They plan a lot of institutes to take our deacons to.
These "New Life" conferences tell us how lost souls from sin to pry.
The only trouble is that now we've no time left to try.

Perhaps we've made a big mistake, as some profess to see.
Perhaps church work has now become a vast bureaucracy.
Perhaps our time could best be spent among the needy mob.
Perhaps God's kingdom profits most by staying on the job.

*Minister, First Presbyterian Church, Wheeling, West Virginia.

Congregational-Reformed Merger Delayed

EVERY reader knows before he reads this that the proposed merger of the Congregational-Christian Church with the Evangelical and Reformed Church has been delayed as the result of a court action. The plaintiff in the case is the Cadman Memorial Church of Brooklyn, New York. The court is the New York State Supreme Court. The Justice,

Meier Steinbrink. Justice Steinbrink ruled that the General Council of the Congregational-Christian Churches "has not now nor never had authority" to prosecute such a merger nor to make commitments binding upon the Congregational Churches.

Reports have it that the ruling was a shock and surprise to the Congregational leaders. Some others may have suffered similar reactions but many of the side-line observers had anticipated the ruling. While the Congregational leadership with zestful naivete was rushing to consummate the merger, these observers were pointing out that the original tenets of local church autonomy seems to have been forgotten.

One of the amazing developments of our day is the wide gulf developing between the historic landmarks of our churches and the modern thinking and practices. It may be well for social welfare for the Congregationalists to forget that the philosophy of their churches and its one great contribution was the principle of independence. It may be for the strengthening of Methodism to have that denomination forget the circumstances of its origin and the social significance of the Wesleyan movement. It may help Presbyterianism to wave the hand and insist that Calvin has no contribution to make to the modern world. Perhaps more of us need civil court action to bring us back to a consciousness of our traditional moorings.

We appreciate the necessity of change. We believe that the movements toward merger are to be encouraged. But, to our mind, the most effective mergers are those in which the denominations which join being rich contributions from history.

The court decision is, of course, subject to appeal. We have no information as to whether such an appeal will be taken. We believe, however, that the Congregational proponents of the merger would be well advised to start all over again, submitting the proposition to each local church, permitting it to decide for itself, alone, whether it wishes to align itself with the new proposed church. Most churches, probably, would be for it.

As much as we favor the program of increasing mergers looking for greater church unity we hope that the time will never come when any denomination creates such a powerful ecclesiastical machine that it can deny to a dissenting minority, even though that minority be but one church, rights of conscience and rights of protest.

Paying Magazine Mail

IN an effort to erase the postal deficit a bill to increase postage rates on all types of mail, except first class, is now before the Federal legislature. This will increase considerably the cost of mailing most magazines entered as second class mail. One exception is religious publications "of a non-profit nature." This means, of course, that the periodicals owned by denominations and foundations will go into the mails bound for any part of the United States at one and a half cents per pound while *Church Management* which is privately owned will be twelve cents per pound in certain zones. Just why publications owned by denominations which have millions of dollars in assets should travel so much more cheaply than *Church Management* which is a privately owned magazine is puzzling, but that is the provision of the new law.

The contention, of course, is that the second class mailing rates, at present, are so low that the Post Office is losing money. The answer of the publications is that the Post Office has never developed an accounting system which gives an accurate picture of the cost of handling the various types of mails.

There is no question about a Post Office deficit. But one may question just what part of this is the responsibility of the publications. There is a lot of free government mail being carried at the present time. In our own city of Cleveland the "franked" mail is nearly ten per cent of all first class mail put in the office. In the average week 526,930 envelopes carrying the caption "Official Business" and "Penalty for Private Use, $300." What is true in Cleveland is probably true in every other large city in the country.

Again, the Post Office Department is given the responsibility to subsidize commercial airlines. Just why this should fall on the Post Office rather than the Department of Commerce we do not know. But it does build up the deficit.

Certainly, the shrewd and it probably is the intelligent answer would be for *Church Management* to follow the example of some other hard pressed periodicals and found a corporation "not for profit." By doing this we could not alone get the lower mailing rates but, also, avoid income and corporation taxes we now pay. Our failure to do so is a matter of conscience. But it is becoming increasingly more difficult to have a conscience in the pressures of the new statism.

Syngman Rhee: Statesman of the New Korea

Story of His Rise From Prison to President

*by Robert T. Oliver**

KOREA, child of the United Nations, with its new sovereignty recognized by over twenty countries, is not only among the newest but also among the oldest of existing nations, with a history stretching back for 4,283 years. Doubling the paradox of old and new is the fact that its first president, Dr. Syngman Rhee, is actually "first president" for the second time, since he had previously been elected first president of the Republic-in-exile, established when the Koreans revolted against Japan in 1919.

Still cut roughly in two, with a Communist puppet government supported by Soviet arms in its northern industrial half, Korea entered into its new independence deeply indebted to the stubborn persistence of Dr. Rhee. He, it was, who sparked the independence movement during the Japanese occupation of Korea from 1905 to 1945. He led the fight against a five-year trusteeship proposal emanating from Moscow and insisted upon consideration of the problem by the United Nations. Following the UN-sponsored election of May 10, 1948, his has been the task of supervising plans for the present government and future re-unification of the still-divided thirty million Koreans.

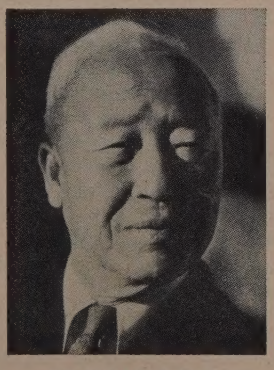
Spokesmen for the great powers capture the headlines and occupy public attention. But big statesmen are not the exclusive property of big nations. In the chess game of international politics, where power counts, the leaders of small nations must be shrewd if they expect their countries to be anything more than helpless pawns. On the record, one of the clearest-visioned statesmen of our times is the indomitable Syngman Rhee.

Few heads in international politics have been battered longer or harder than his. During a political career that began in 1894, Dr. Rhee has spent seven years in prison, seven months under daily torture, and forty-one years in exile with a price on his head. He has directed a revolution, served as President of the world's longest-lived government-in-exile, knocked vainly at the portals of international conferences, and finally shepherded his cause to success.

As President of the Republic of Korea, he entered a new phase of his active political career. Instead of quietly enjoying the fruits of success, however, he has had to lead a continuing fight against the ambitions of Russia, just as for fifty years he led the movement for independence from Japan.

Before the submission of the Korean question to the United Nations, Dr. Rhee's situation was admirably summed up in a one-sentence characterization by a high-ranking officer in the American occupation force in Korea: "Dr. Rhee is so much the greatest of Korean statesmen that he might be said to be the only one; but he has made himself so objectionable to Russia that he can never have a part in any American-sponsored government of south Korea." That was said in the summer of 1946, when the American Military Government was trying to bend the stiff Korean necks into a Communist-Coalition collar. When this thankless effort was abandoned, Dr. Rhee came once again into American favor. Now he is fighting on our side, with no effort to "straddle the fence" even though his country is in an advanced position, fronting Soviet Russia and Communist China, with the cold war in that area becoming dangerously hot.

With such a program, Dr. Rhee has been beset from all sides. Violent Korean nationalist factions long denounced his forebearance with American policy in south Korea. Communists and their sympathizers pronounced him unfit for public life because of his charge that Russia used the Communist party as a means of trying to secure control of all Korea. The American Military Government squirmed under his adamant refusal to enter into its dream solution of a "Left and Right Coalition." The State Department trained its guns on his refusal to accept the five-year trusteeship of Korea agreed to by Byrnes, Bevin and Molotov in December, 1945. He has been at various times called anti-Japanese, anti-Russian and even anti-American, though the more accurate term in each instance is the simple one of pro-Korean. Through all the struggles, Dr. Rhee has found that in a power-politics world, an advocate of small-nation independence has to walk a steep and rocky road.



DR. SYNGMAN RHEE
The President of the Korean Republic is a Christian; he was trained in American Missionary Schools.

Dr. Rhee's life divides naturally into four periods. From 1894 to 1905 he fought for reform of the old Yi dynasty and the democratic modernization of Korea. From 1905 to 1945 he struggled for the freedom of his country from Japan. From 1945 to 1948 he stood inflexibly for Korean reunification and independence. And since August 15, 1948, he has headed the Republic of Korea in its continued efforts to regain the Communist-held north and to establish economic, political and military stability.

Period I

Syngman Rhee was born on March 26, 1875. He was educated in the Chinese classical tradition, but sought also a Western education in the Pai Jai Mission School.

From his twentieth year he became a leader of democratic forces in Korea. He founded and edited the first daily newspaper ever published in Korea. He organized student and youth groups to protest the corruption of the court and the surrender to Japanese and Russian pressure-groups. When the Japanese murdered the great Korean Queen Min, 1895, young Rhee declared personal warfare against them. Two years later, he was arrested for his political insurgence, and spent the next seven years in the Kamoksu prison in Seoul.

For the first seven months of his imprisonment he was subjected to daily tortures, including beatings with three-cornered bamboo rods, and the burning

*The author has served as college professor and writer. He has learned firsthand the situations of the lands about which he writes. At the present time he is consultant to the Korean Pacific Press and has recently returned from two months spent in that country. He is chairman of the department of speech at the Pennsylvania State College.

of oiled paper wrapped around his arms. His fingers were so horribly mashed that even today, in time of stress, he blows upon them. Constantly he wore around his neck a 20-pound wooden cangue, and sat with his feet locked in stocks and his hands handcuffed.

After his imprisonment was eased, Dr. Rhee wrote a book called *The Spirit of Independence,* which is still widely read by Koreans and has served as the chief guide of the independence movement. It has been reprinted several times since Japan's defeat in 1945.

While attending the Mission School, Rhee learned English, and was converted to Christianity. After his release from prison, in August of 1904, Japanese influence was so strong in Korea that he could not remain unless he would abandon his struggle for Korean independence. Consequently he made the hard decision to leave his country and carry on the fight abroad.

Period II

Arriving in this country on the eve of the Portsmouth Conference, young Rhee made strenuous efforts to secure the representation of his country at that meeting. President Theodore Roosevelt received him cordially at Oyster Bay, but informed him Korea could not attend the Russian-Japanese meeting. The first article of the Portsmouth treaty provided for turning Korea over to Japan.

Since nothing could be done at this point for Korea, Rhee laid the basis for his later work by attending George Washington, Harvard and Princeton Universities. In 1910, he received the Ph.D. degree from Woodrow Wilson's own hands, with a dissertation written on United States neutrality policies.

For the next fifteen months Dr. Rhee carried on YMCA work and supervised a Methodist Mission School in Korea. Then he was warned that the Japanese were about to arrest him for his dangerous "political thoughts' and once again he returned to the United States. This was the last he was to see of his country until after the defeat of Japan in 1945.

From 1912 until 1932, and again from 1934 to 1938 he maintained a school in Hawaii. Then he came to Washington, D. C., to take charge, personally, of the Korean Commission, through which he had appealed continually to the State Department ever since 1919 for the recognition of the Korean provisional government.

In 1919, on March 1, under the direction of Dr. Rhee and other nationalist leaders, the Koreans staged a country-wide passive revolution against the Japanese. Thousands of the peaceful marchers were slain, but representative leaders from every Province met secretly in Seoul and organized a Provisional Republic. They elected Dr. Rhee President, and went into the Japanese prison, leaving the provisional government to function in Shanghai.

The Japanese government placed a large price upon Dr. Rhee's head. Nevertheless he went to Shanghai to meet the members of the revolutionary government. After he had supervised the organization of the Korean exiled Republic in Shanghai, Dr. Rhee returned to the United States to carry on the fight for its recognition.

In 1918 he sought a passport to go to Paris to present a plea for Korea to the Peace Conference, but by personal orders of Woodrow Wilson the passport was refused, to prevent the "embarrassment" of Japan. In 1922 Dr. Rhee led a Korean delegation to the Washington Disarmament Conference.

Through the 1920's, when United States relations with Japan were close and friendly, Dr. Rhee was often called a "radical" who sought to engage this country in war with Japan for the sake of effecting Korea's liberation. In 1933, when the League of Nations was cautiously refusing to consider Japan's seizure of Manchuria, Dr. Rhee went to Geneva and unsuccessfully sought to secure consideration of Korea's claim to freedom.

It was in Geneva that he met Miss Francesca Donner, daughter of an ancient Viennese family, who subsequently, in 1934, became his wife.

In 1940 Dr. Rhee published his book, *Japan Inside Out,* which warned that Japan was planning to extend its empire by attacking the United States.

After Pearl Harbor, Dr. Rhee hoped briefly that his long fight was won. He immediately offered to the State Department the full support of Korean guerrillas, organized by the exiled Korean Provisional Republic, and asked that the government at last be recognized. He urged that recognition would (1) make possible the effective organization of guerrilla attacks upon Japan's supply line in Korea, and (2) would prevent a possible seizure of Korea by Russia. But his request was refused.

During the war years, Dr. Rhee held the provisional government together, and sought by every means in his power to inform the American public of the facts of Korea's plight. The Cairo pledge of independence for Korea was the first ray of real light in his 30-year fight, but even that was dimmed by the phrase "in due course."

Dr. Rhee offered his services to the Office of War Information, and through its facilities made several broadcasts to the Koreans, urging them to prepare for the day when they could profitably arise to strike the Jap army from behind its lines.

Period III

After the surrender of Japan, Dr. Rhee returned to Korea. He and other members of the exiled Provisional Government promised to return "as private persons" and to assist the American Military Government of South Korea in working out plans for the rapid realization of independence.

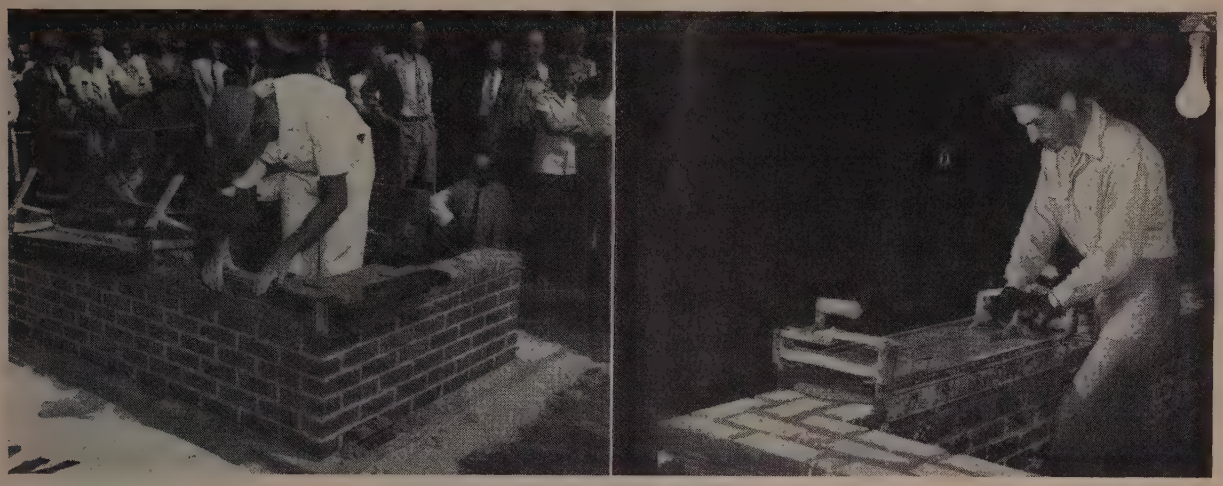
Upon Dr. Rhee's return to Korea he was greeted with wild enthusiasm by his countrymen, to whom his name symbolized their determination to be free. Crowds of two hundred thousand and more gathered when he spoke. Every political party in Korea, including even the Communist-dominated People's Republic Party, offered him their chairmanship. But Dr. Rhee decided against affiliating himself with any specific parties, and instead established the Society for the Rapid Realization of Independence, of which he became chairman, and to which all political parties except the Communists pledged their support. This was the time when Dr. Rhee publicly declared that Korea will never accept the Moscow decision imposing a trusteeship on Korea.

General John R. Hodge, Commander of American troops in Korea, recognizing Dr. Rhee's leadership, named him as chairman of the Representative Democratic Council, which he established as an advisory body. But soon Dr. Rhee and General Hodge found themselves pursuing divergent policies. Dr. Rhee launched a determined attack against Communism and sought to cement all nationalist sentiment into one solid demand for immediate independence, working in cooperation with the professed American program. The military authorities, on the other hand, sought to curb Dr. Rhee's anti-Communist campaign, and tried to impose a program of "coalition" of left and right forces, while postponing independence until an agreement with Russia could be reached.

The issue came to a head in November, 1946. The military government authorized an "Interim Legislature" for South Korea. It was to have no authority to deal with international affairs, with financial and military problems, with food production or distribution, or with the disposition of expropriated Japanese properties. Whatever it might do within the bounds of these limitations was to be subject to an absolute veto. Still further to insure that the legislature might never get out of hand, only half the members could be elected, and half would be appointed by the commanding general of the U. S. occupation forces.

Of the 45 elected members, 43 were

(Turn to page 20)



INCREASING THE NUMBER OF BRICKS

This simple invention makes it possible to substantially increase the number of bricks which can be laid each day. Even unskilled workers were able to lay straight walls.

A $20,000 Church for $6,500

Strong Arms and Brick Laying Device Do the Trick

by Paul Severence

THE inspiration that is born of fortitude and faith is commendable no matter what field it may choose for its manifestation. This applies to an achievement of a small community in Alabama where the difficulties of financing a new church building seemed insurmountable but were overcome in a way that provides a practical example for other church groups regardless of their creed.

This little church in the "deep South" section is known as the Prattville Gospel Tabernacle. It is an affiliate of the Christian and Missionary Alliance. Here the congregation was making out as best it could with cramped, makeshift quarters that were far too crowded for the growing needs. But members of the group are largely of the working class, many employed in local mills and in near-by Montgomery. The building of a church, with costs so high, posed a formidable problem.

It would be difficult to convince the pastor, the Rev. Elmer Sahlberg, that the solution of his problem was a mere coincidence. "We had done what we could," he will tell you earnestly. "We could see no further. We turned to God for guidance and the answer came."

The solution came through unexpected sources. It first took form as a trick of memory, an unexpected flashback into what might be called the well of the subconscious. When the harassed building committee had reached a point of abandoning the project the minister suddenly recalled an item he had seen in a Montgomery paper. He had passed it by with scant attention — just why, seemed odd in the face of this growing urgency. There were two inventors, so the article had stated, who were working on a new device that would greatly reduce the cost of brick construction. Its achievement lay in speeding up the process. It attacked the problem of bricklaying which had been accepted through many centuries — with a fresh idea.

Avoiding adjournment and the negative report of his committee the pastor convinced the group that the situation merited investigation. They set off for Montgomery, barely 13 miles away, with little hope for success — for a brick church at the best seemed far beyond all reasonable expectations.

Results, to their surprise, were far beyond their anticipations. The device was inexpensive. It was simple to operate. The inventors, Paul Sommers and John Hodgson, were experienced engineers. They had proved their claims with step by step applications. The machine seemed practical.

The device did not lay bricks as the church committee had expected. It was more of a jig, a tool that anyone might operate. The claims for its effectiveness were that with it bricks could be laid three times as rapidly as normal. This, with existing labor scales, would mean a saving of from sixty to eighty per cent of wall construction costs. But still more than this, the point that impressed the church committee was the simplicity of operation. They began to exchange quick glances with a new light in their eyes. There wasn't a mason in their membership—could they build their church themselves, with the aid of the congregation?

Community Helps

It is working out far better than they dared to hope. The boldness of their undertaking inspired quick interest. The town of Prattville nodded its approval. A local manufacturer contributed a building lot. Bricks were made available at wholesale. A roofing company agreed to put on the roof, requiring only that the asbestos shingles should be bought from the firm at a substantial discount. Plumbing and heating will be provided at cost. Also the wiring. And approving members of other denominations began to contribute generous funds—many pitching in to work.

The day shift in the mills at Prattville gets off at 3:30. The workers report at the church at 4 and work until 8. The women help, some laying

bricks, some mixing mortar, others serving coffee. And the walls are going up clean, accurate and sturdy. There are carpenters, electricians and plumbers on the roster who add the value of their experience as problems will arise. The minister himself is a most indefatigable worker: "Have to keep ahead of them," he will tell you. "Have to set the pace." And these untrained masons, who have never laid a brick before, are averaging 750 bricks that are laid per man per day on a four-hour shift.

They have progressed sufficiently to estimate that the church will be ready for occupancy by Easter. It will require approximately 80,000 bricks. Costs, considering there will be no charge for labor and allowing for the discounts and the wholesale prices, will total less than $6,500. Contract estimates for the church they planned would have cost between $15,000 and $20,000. It will be 40 by 70 feet and will seat 300. There will be ample room for the Sunday School in the ground floor basement. With mortar mix at 75 cents a bag and sand at $1.60 a load, the wall construction is running about $4.50 a thousand bricks laid. This does not include the cost of the bricks. Fully $2,500 is saved directly in the cost of labor. There have been no serious problems. At the rate the building fund is growing there will be no debt. All supplies are paid for on delivery, and so far there has never been a time when there was not sufficient money in the treasury to meet each C.O.D. Many among the workers plan to build their own homes of brick when this work is through. Others, getting this experience, are learning a trade which they plan to follow. As news of the undertaking spreads, they are being deluged with inquiries which they are eager to answer. "If we can do it," says the pastor, "there are bound to be many congregations than can benefit by this knowledge and build their churches for themselves."

There is, of course, no reason why the device can not be used by experienced masons who will apply it with more speed than these unskilled workers. The speed they attain will effect an important saving, even at prevailing union scale. But it can be done as this Prattville group is doing. And news of the invention is making a stir in the building world. The inventors predict that it will save at least $100,000,000 a year for the people who pay the bills for building. They insist that their achievement, which they aimed primarily to provide relief for GI housing — as the inventors themselves are World War II veterans, will bring building into the low-cost field competitive with inferior substitutes.

Illustration, courtesy of Schulmerich Electronics

CARILLONIC BELLS AT ARLINGTON

President Truman speaks at Arlington National Cemetery December 21, 1949, accepting a carillon memorial to the war dead from the American Veterans of World War II. The President said there would never be another war if the peoples of the world could have their way. Seated in the front row are Harold Russell (left), National Commander of the AMVETS, and Norwegian Ambassador Wilhelm Munthe De Morgenstierne. At the Carillonic Bell console there is seated Professor Arthur L. Bigelow, Bellmaster of Princeton University, Princeton, New Jersey.

Squirrel Flats

A Sermon for Children

*by Harold Wiley Freer**

DO ANY of you boys and girls know where Squirrel Flats is? You don't know? Well, neither did I. I was stopping at a gas station at Jamestown, Tennessee, on my way home not so long ago, when a young man in overalls walked past the front of the car and looked at the Ohio license plate. "Goin' very far?" he asked. And I said, "Quite a ways." "Are you goin' to Squirrel Flats?" he asked. "Where's that?" "Squirrel Flats? Why, that's just off the mountain," he said.

Sure enough, it was just off the mountain, and when we came down off the mountain, he pointed, "There. There's my home." He knew it. He thought everybody else should know that was his home. On the way he said, "Where are you from in Ohio?" I told him, "Cleveland." "I was in Dayton, once," he said; "do you know anybody there?" But his world was centered in Squirrel Flats.

Where is your world centered? Just what is it that you know, that you think everybody else should know? There isn't going to be any growing until we can go beyond what we now know. Remember how it was in kindergarten that we wanted the same stories over and over again—"Peter Rabbit" and "The Three Bears"? It was so much fun to hear those time and time again; or the old songs, too, that we liked.

Some of our fathers and mothers like to hear the same old hymns even now. "Why do we sing these new ones?" they ask. "Why can't we have the old ones that we've had all the time?" But until we do begin having new stories, new hymns, we're not going to grow beyond Squirrel Flats. It's when we begin to open our eyes and our ears to new things, to know more than just Squirrel Flats that we grow up to be boys and girls on our way to manhood and womanhood.

*Minister, Dover Congregational Church, Westlake, Ohio.

The Messages of the Great Novelists

Joseph Conrad

by Albert D. Belden

The author continues his study in the messages of the great novelists of our day. His study for this month reveals, again, that genius of authorship involves hard work, suffering and patience.

IT was not until he was twenty-one years of age that Conrad learned to speak English, and a French writer, Paul Velery, has told us that he "spoke English with a dreadful accent." Yet he became one of the finest English writers of all time—a singular performance. George Gissing wrote in 1902: "Read Conrad's new book. He is the strongest writer in every sense of the word, at present publishing in English. Marvelous writing. The other men are mere scribblers in comparison. That a foreigner should write like this, is one of the miracles of literature."

Certainly if you want to see what a language can do, in describing not only storms at sea, but storms in the human soul, Conrad is your man. Especially would I recommend him to those who "write where many read, and speak where many hear." The average person has an extremely poor idea of what sheer language can accomplish, and a course in Conrad would increase greatly the average person's reverence for words. This is one of the highest values of reading.

His full name was Joseph Teudor Conrad Korzeniowski. He was born in Russian Poland, 1857, his father being a Polish patriot whose whole life was given to revolt against Russian domination. One of the valued relics of Conrad is a photograph of himself as a little boy, inscribed on the back "To my dear grandmama, who helped me to send presents to my poor papa in prison, a Pole, a Catholic, a gentleman, July 6, 1865."

The influence of his father was fundamental to Conrad. He has told us much about it in his book *A Personal Record.* The sufferings involved, the wretchedness of exile plus the nobility of the cause, bred in him the sombre realism with which he ever after looked out upon life. Yet, it also preserved at his heart that high sense of the call of duty, the demand for loyalty, which he was to interpret with such vivid eloquence and clothe with such romantic beauty.

When Korzeniowski died, the city of Cracow gave him a hero's burial and bestowed the freedom of the city upon his son.

The glimpse of Poland given to us in this deeply human record has special interest just now. Conrad was enraged when certain critics of his first novels explained his talent in terms of the Slav temperament. He insisted that the Slav soul was abhorrent to the true Pole. Poland derived its soul from Italy, France and England—had a tradition of democracy—a chivalrous code of morals, a deep respect for the rights of individuals. Neither he nor his father were revolutionists, he protested, the Polish revolt was a patriotic rising against foreign tyranny. Let us hope that this Poland of Conrad's young dreams may yet return.

At 17, Conrad went to Marseilles, drawn by a curious desire to become a sailor. At twenty-one, he came to England, learning the language first from North Sea fishermen. He studied for the British Mercantile Marine and secured a mate's certificate. Then for twenty years he followed the profession of the sea. He makes one of his characters say, "A sailor finds a deep feeling of security in the exercise of his calling. The exacting life of the sea has this advantage over the life of the earth, that its claims are simple and cannot be evaded." Conrad was always deeply proud of his record as a seaman —glad to the depths of his soul that he had been judged a good sailor by his fellow sea-farers. It was perhaps one of the most solid rewards that ever came to him.

It was his long voyages to the South Seas that provided him with that richly stored memory of adventures, traders, sailors, rajahs, types of all kind, Dutch, German, Negro, Chinese, Malayan, outcasts, upon which to draw in the second remarkable career that life was to afford him.

It is perhaps a reflection of the profound sympathy with exiles, engendered by his early life, that his choice for a first story fell upon an outcast, Almayer—the half-caste Dutchman. "If I had not known Almayer so well," Conrad says, "I would probably never have had a line put in print."

He became Captain Korzeniowski, and then suddenly left the sea. He indulged a boyhood passion, long delayed, for exploring on land. And again, we seem to see fate at work as it was when it took him to the sea. It was to the Congo he went, and there the sea-captain perished and Joseph Conrad, the writer, came to life.

He simply lost his health. He returned gouty, fevered, disabled, utterly unable to resume his sea-faring. Realizing he was in for a new way of life, Conrad finished *Almayer's Folly* and began *The Outcast of the Islands,* and got married. He married Miss Jessie George, and there is no volume about Conrad quite so intimate and moving as her book, written after his death, *Joseph Conrad, as I Knew Him.* In that volume, Conrad and his wife and their two sons make a group of amazingly intelligent folk.

We owe a great deal to this wise and brave woman whom Conrad married. Knowing she was entering on a difficult task, she was sensible enough to give special attention to cooking. I am reminded of a clever saying of Meredith's "When the parlour-fire grows dim, stoke up the kitchen one." Listen to this from the young Mrs. Conrad. "For him the hazard of marriage was great. . . . Few people could hope to understand him sufficiently to be happy in constant contact with a nature so charming, yet often hypersensitive and broodingly reserved." As one friend says, "there was a depth in him that after even years of the closest friendship one had not reached." "Before I had been married a week I felt that was true; as a prospective bride I somehow knew in advance it would be so. I made fixed resolutions that I kept to the letter. I determined that his bonds should rest lightly upon him; that to all intents and purposes he should feel as free as if he had remained a bachelor. I never interfered in the slightest with his liberty of thought or action. This is why I held his trust and affection to the end."

Conrad was a long time winning any great popularity, and whilst his wife

denies that he ever allowed it to be a burden to him, it is more likely that he tried to hide his anxiety from her. For example, in 1909 he wrote to John Galsworthy, who had become a great friend, "Excuse this discordant strain; but the fact is I have just received the accounts of all my publishers, from which I perceive that all my immortal works (thirteen in all) have brought me last year something under five pounds in royalties. That sort of thing quenches that *joie de vivre* which should burn like a flame in an author's breast, and in the manner of an explosive engine drive his pen onwards at 30 pages an hour."

Crippled with rheumatism at the time, he never relaxed his good craftsmanship.

It was out of such heroism that those brilliant books took their rise.

All his life was one of exacting and painful toil. He died in 1924, suddenly of a heart attack. The whole of the previous day he had spent at his desk. His faithful wife writes, "I bitterly regret I was unable to be with him that long last Saturday. The attack appeared identical with many previous ones when I had always managed to calm him, to coax him into swallowing some light nourishment and then watched beside him until he fell asleep —a sleep of utter exhaustion."

It is worth while studying Joseph Conrad's face in one of his best photographs. With its smart imperial beard it might fit perfectly Cutcliffe Hyne's lively sea-faring character Captain Kettle—but note the deep lines of suffering at the temples and in the cheeks. It is an intensely spiritual face with a look of indomitable courage in the fine dark eyes. It is the face of a man for whom Duty, Loyalty, Steadfastness were final words.

Lord Jim is Conrad's greatest and most typical work and embodies powerfully his message of "Loyalty" as the supreme virtue. *Lord Jim* has the advantage of containing nearly every distinctive feature of Conrad's genius. It is tortuous in the extreme, twisting and turning, sometimes even running backward, a trick of style which increases almost unbearably the emotional suspense in which the reader is held. The story turns on the incident that ruined Lord Jim. He is an officer on board a vessel rotten with age—"the Patna"—plying between Eastern ports, carrying 800 Indian pilgrims going to Mecca. On the voyage one night the ship suddenly strikes some floating wreckage and a hole is made in her diseased hull and she springs a bad leak.

Suddenly, at this point, the story jumps a month, and Jim and his fellow officers are on trial and about to lose their papers and their jobs. What happened was this. Jim was sent to examine the damage and found the forecastle more than half full of water. On returning with the news he found the second-engineer was ahead of him with it, shouting at the top of his voice to the captain, "My God! that rotten bulkhead will give way in a minute and the damned thing will go down under us like a lump of lead." The captain was so incensed at this informing of the whole ship that he knocked the engineer flat onto his back. The officers took fright and began to get the ship's boats lowered. Jim, whose whole instinct was to stand by the ship, thought at first they were simply taking precautions. Meanwhile, pounding upon his brain was the constant thought "Eight hundred people and only seven boats. Eight hundred people and no time." Then, suddenly, he discovered they were bolting from the ship. Anger, dismay, flooded his mind.

It is here that Conrad's genius begins to show you a man bedevilled—everything happens to make clear thinking on Jim's part as difficult as could be. The sleeping pilgrims must not be awakened, the night is black as pitch, the terrible blow may fall at any minute. Amidst all the horror of piled up incident there came a moment when the captain and other officers had got their boat launched and cried to Jim to "jump." Bewildered in mind, worn out with emotion, he seemed to feel the ship sinking beneath his feet and he jumped. The most fatal thing he ever did.

Yes, they got away all right and were picked up and told their own story of the loss of the Patna. But the Patna wasn't lost! It somehow kept afloat and was discovered by another vessel—adrift with 800 souls on board and no officers!

It mattered little to the rascally skipper and the other men who were of the type, foreign and unscrupulous who could always get jobs of a kind—but for Jim—"one of us" as Conrad describes him—a gentleman following the profession of the sea with its high code of honor—it was miserable ruin. The others bolt from the trial—only Jim stays it out, finding a savage delight in punishing himself, yet inspired too by the courage that could never run away again. After the trial Jim, utterly ruined in reputation, takes a job as stores manager on Patusan in the Malay Archipelago. He comes amongst a miserable crowd of natives, exploited by a villainous Rajah and unscrupulous Europeans, as a god of springtime—alert, energetic, intelligent and knowledgeable used to controlling men and searching always for a chance to make good and prove his loyalty to duty and his fellows. He gets his opportunity and gives his life for those natives as the price of his redemption.

Conrad's supreme moral interest and purpose is what gives his work a unique value. He is the apostle of the supreme virtue of loyalty. In Lord Jim we see the agony of a soul that has been self-betrayed into disloyalty to itself. To live without honor is unbearable to Jim.

In *Victory* we see an insignificant cheap little Londoner of a woman leap into paradise by an act of superb loyalty to the man she loves but cannot understand.

In *The Typhoon* the stupendous grit by which Captain McWhin remains loyal to his ship in spite of the peculiar horrors of that terrific voyage, stirs the reader to the depths of his soul.

This is Conrad's teaching. Life and the universe for him is a stupendous enigma—a complete riddle—but every man has something quite close to him to which he is bound in some way—by his pledged word, by the call of duty, or by the love of his heart, or by the witness of the integrity of his own soul. To that thing he must be loyal and in that loyalty is his only salvation.

This is what he himself wrote about it: "Those who read me know my conviction that the world, the temporal world, rests on a few simple ideas; so simple that they must be as old as the hills. It rests notably among others, on the idea of Fidelity. The world of men can be stable only through loyalty."

One last point—Conrad indicates rather than makes explicit in his books that it is our duty to enable one another to be loyal by our ready and encouraging fellowship. It is significant that as a motto for the book *Lord Jim* Conrad chose a saying from Novalis: "It is certain that my conviction gains infinitely, the moment another soul will believe in it."

Since the loyalty for which he pleads is the soul of every other virtue—of every one of the Ten Commandments, for example, and certainly of Love, the eleventh, we may say that in 42 stories, Conrad made pictures of one of the finest stanzas of the immortal Shakespeare:

To thine own self be true
And it must follow as the night the day
Thou canst not then be false
To any man.

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Flooring for Basements

The Problem Child of the Church

*by B. R. Scheff**

DURING the course of a month we receive many requests for information as to how rubber tile can be laid on a basement floor which is totally or partially below grade. Because of two common natural laws, it is truly a problem—a problem which is very difficult to overcome. These laws are hydrostatic pressure and capillary attraction.

Hydrostatic pressure is that pressure which is exerted by water seeking its own level. In the case of a basement floor, it is where the floor level is below the level of the moisture in the soil surrounding the building. The moisture which gathers below the concrete slab or floor is forced up through the concrete by the pressure exerted by the higher level of water or moisture outside the wall.

Capillary attraction is the travel of the moisture through the concrete slab due to the fact that the slab (all concrete slabs) is porous. It is exactly like the action of a piece of blotting paper. The blotting paper soaks up the ink because it is porous and fibrous in construction. Just as the ink is drawn up into and through a piece of blotting paper, so is the moisture which lays under it, drawn up into and through the concrete slab.

It is often possible to have capillary action without hydrostatic pressure, but when reserved, there are always two evils to combat.

Many people are deceived into believing that their basement floor is dry because the exposed uncovered concrete does not show any signs of moisture. This illusion is created because the moisture is absorbed into the atmosphere as it travels to the surface of the concrete. Once the evaporation is stopped, then the moisture continues to build up under the covering regardless of what that covering may be. Linoleum, asphalt tile, carpet or a wood floor, laid directly over such a concrete floor, will retard or stop evaporation and hold it under the covering until things happen.

One very simple test, which everyone can make, is to place a square of rubber matting, approximately 3′ x 3′ on the floor. Leave it for about twenty-four hours. If, when it is lifted, you find moisture has gathered, then you may be sure that you have a moisture condition.

This is a strange and one of the damaging factors about this moisture, which reaches the top side of the concrete. It is no longer water, but an alkaline solution which destroys and renders ineffective the adhesives used to cement the floor covering.

There is no known quick cure for this condition.

Some companies have offered from time to time emulsions, paints or some other substance which they claim will stop the moisture, but they do not give very satisfactory results.

One method of handling this situation is to place a tar, waterproof membrane over the present floor, which will cover the entire area, and tie into the side walls, extending up above the grade line.

Both floor and wall must be cemented over. In this way a moisture barrier which is positive, is provided for and there is no possible chance of the moisture working either through the wall or up through the floor. It is essential, in providing for such a barrier, to tie the wall and the floor in together because there is just as much capillary attraction through the normal concrete or cement block wall as there is through the floor itself. Also the combination of hydrostatic pressure and capillary attraction will find its way through the

RUBBER TILE FLOORS IN BASEMENTS

Here are two basement rooms with properly installed rubber tile. The flooring will give years of service.

*General sales manager, Wright Rubber Products Company.

slab until it comes to the wall itself and then work up and out.

It is possible to understand how the treatment of such a basement must be very carefully provided for, because the moisture will come from one place or the other unless there is some absolute barrier placed under and around the entire area.

Laying Sleepers

There is another way in which a basement can be floored over without getting into all of this trouble and expense. This would be to lay sleepers upon the concrete floor after a thin coating of tar has been swabbed on the concrete itself. These sleepers can be 2″ x 4″s or similar material but they should be so placed that there is a circulation of air between centers from one wall to the other.

Over these sleepers a subfloor is laid. If the finished floor is to be rubber tile, and of course, this is the finest floor covering that can be used, then it would be advisable to use as a subfloor one-half inch or five-eighths inch plywood which should be securely fastened to the sleepers, and then smooth down all of the joints so that there is an absolutely smooth finish.

Over this subfloor of plywood, saturated asphalt felt should be laid. Experience tells us that the best weight of saturated asphalt felt is 30 lb., but some contractors use and recommend 15 lb. saturated felt as being entirely satisfactory.

At this point, however, we wish to stress one thing and that is, be sure that asphalt saturated felt is used and not a tar felt or building paper.

This felt should be cemented to the subfloor with linoleum paste and then thoroughly rolled with a 150-pound roller until it is smooth and you are absolutely positive that there is complete adhesion between the paper and the subfloor.

Now comes the time to lay the rubber tile, and this is laid in the prescribed manner, using waterproof cement of an approved brand and laying of the tile immediately after which it should be rolled and rolled and rolled.

The most successful rubber tile floors are those which are thoroughly rolled immediately after installation, for several hours.

Tiling Above Moisture

By following this latter method of installation, the floor has been raised above any possible contact with the moisture. The tar swabbing will retard the penetration of moisture through the surface of the slab and the air space of 4″ between the floor and the subfloor, created by the sleepers, is sufficient to carry off by evaporation that moisture which does come through the slab to the surface.

At this point it would be advisable to back track for just a moment in order to make sure that it is understood how complete circulation is created and maintained.

We wanted to first describe the complete process of installing such a floor; then it would be possible to visualize just how it would lay and better understand this next point of comment, although the provision for this should be made at the time the sleepers and subflooring are laid.

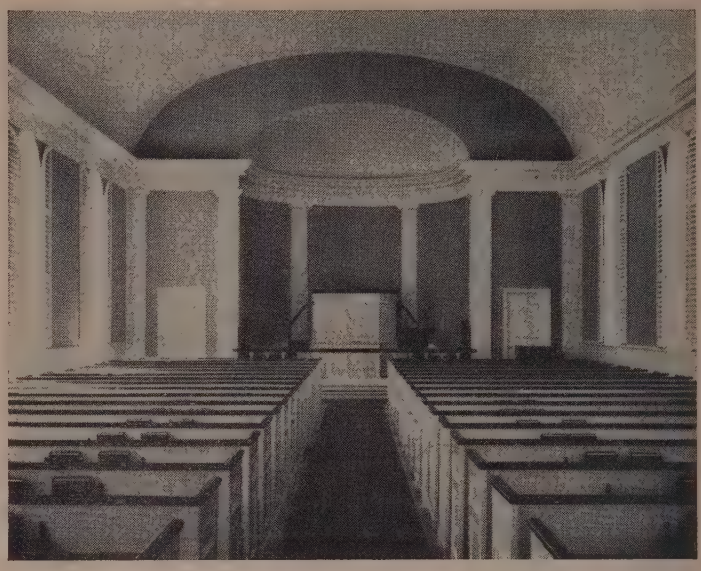
Do not lay the subfloor tight to the wall at either side where the 2 x 4 sleepers butt to the wall. Leave about ¼″ or ½″ space at this point so that the air can circulate from the room through and underneath the subfloor and carry with it that moisture which will, by virtue of this circulation, evaporate.

After the tile has been laid and the job is finished, this small opening at each side can be partially covered by molding, so that it does not show but at the same time, does allow for this very important air circulation.

In writing this article we have in mind, of course, that rubber tile is going to be used and we most sincerely hope that it will be Wright rubber tile, but regardless of the floor covering which is to be ultimately used on below grade installations, it is of vital importance to remember that unless some provision is made to protect that floor covering from the moisture which is bound to be prevalent in some greater or lesser degree, depending upon the location of the excavation as related to near-by standing water, the elements or many other things which enter into the picture, difficulty will be encountered.

There is no quick, short way of sidestepping around this problem. Some manufacturers or installation contrac-

(Turn to page 18)



AKIN HALL, QUAKER HILL, PAWLING, NEW YORK

Akin Hall is the home of Christ Church. The architect who planned the recent remodeling of both interior and exterior (see cover picture) is Mr. Perry Duncan of New York City.

The interior is distinctive with its high center pulpit; the whole—chastely beautiful. The color scheme consists of a white barrelled ceiling, grayish blue walls, white interior shutters, white colonial pews with mahogany trim to correspond to the trim of the white chancel rail and pulpit, cardinal red carpeting and rubber foam pew cushions covered with cardinal red velvet. The building is illuminated by fluorescent lighting concealed in the cornice. The tall windows have clear glass panes through which on a fair Sunday morning worshippers may have glimpses of blue skies, tall green trees and hills beyond. This touch of natural beauty outside enhances the attractiveness of this interior.

The hall was given to this community, associated with the Friends since 1728 by Robert Akin, a descendant of the Quaker faith. He had a vision that eventually Christians might unite and he specified in his will, made public upon his death at the age of 99, that Akin Hall could be used for religious purposes but that no denominational church should regularly worship there.

Do I Have to Go to Church?

*A Sermon by John W. McKelvey**

I
Ecclesia—Called

ANY Christian parent who takes the church seriously for himself and his home will understand at once where I got my theme for today. I must confess with proper shame and humiliation that even the preacher's children have been heard to ask this question, "Do I have to go to church?" The only defense I can think of is that the sentiment is widespread and extremely contagious! By way of further observation, I have noted it is not a children's disease at all, for after a while, possibly because of the "fixing" qualities of repetition, the interrogation changes to exclamation: "I don't have to go to church!" Without presuming any special privilege as one ordained to preach the gospel, and certainly disclaiming any holier-than-thou classification by reason of being an appointed shepherd in the flock of Christ, I want to talk simply and frankly this morning about the church and our relationship to her.

Let me begin by asking and answering the question, "What is the church?" Of course, without trying we can think of many definitions, and if we had time we could profitably discuss them one by one. But in lieu of this let us turn to the scripture which I chose for our text and seek our answer there. At the beginning of the Christian era Paul wrote to the "church of God which is at Corinth," and this is how he defined the church: "they that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord."

Whether Paul meant this definition to be all-inclusive is beside the point. He did indicate in suggestive analysis not so much what as who constitutes the church. First, they "that are consecrated in Christ Jesus," to follow Moffatt's translation, that is, they who of their own free will have set themselves apart to follow Jesus. Second, they that are "called to be saints," and here the emphasis is less on the end-product, perfection and sainthood, and more on the fact that God has called his children into the fellowship of the church that they might be perfect even as he is perfect. And third, they "with all that in every place call upon the name of Jesus Christ our Lord," that is, the people of whatever color or clime who have chosen to accept God's invitation to walk in the light as he is in the light.

I am not sure how it happened, but I am certain why it happened that the followers of Jesus were quickly given the glorious name of "the church of God." If they had been essentially interested in merely the good fellowship of peoples, without regard to their being Jew or Greek, bond or free, barbarian or Scythian they would doubtless have taken the name of synagogue, which means the gathering together of God's people. If they had been more interested in the personal advantages of fellowship with Christ, the release from sin, the ecstacy of public worship, the thrill of bearing one another's burdens, why then they would probably have been called a free assembly, that is, the gathering together of like-minded people for the achievement of the common goals of the spiritual life. But, if I understand human nature, and if I can make sense out of the gospel record, neither of these considerations dominated the followers of Jesus. They had been busy with many other matters and in the midst of things "God called them!" Many of them had no intention of forsaking their selfish purposes, their unscrupulous schemes, their practical measures of achieving wealth, health and happiness, but out of a clear sky a Voice called them, saying, "Come ye after me!" In a word, they were the "called of God, called out" from their commonplace lives to be the "heirs of God and joint-heirs with Christ." First and foremost, then, they were "the called, ecclesia, the church of God," and because of this and after this all else that had meaning and beauty of relationship, truth and loveliness of purpose was related and integrated into the fellowship of the church.

II
I'm Busy—Call Again

I have no desire to be reproachful, but I have a feeling that down underneath this interrogation of contemporary life, "Do I have to go to church?" is the idea of preoccupation. It is the unspoken thought behind the busy signal on the telephone: "Line's busy; call again." Maybe there is another explanation, but this is the most obvious explanation for the statement made last week by little Lady Maud F. Montgomery, mother of Field Marshall Sir Bernard Montgomery, speaking to the need for the spiritual conversion of London: "I fear that only one in a thousand goes to church." What the percentage would be for New York City, or for Lansdowne I do not know. But that it would betray that multitudes are too busy to answer God's call you and I know all too well.

I trust no one will interpret what I am saying as condemnation of those who do not attend church every Sunday. Our life being what it is, complex with many ties and responsibilities, it is obviously impossible for multitudes of people to worship in the house of God from week to week. The church is infinitely more than weekly attendance, though this is paramount and essential. No, it is not the legitimate excuses, which we all can understand, that disintegrate the power of the church and immobilize her witness in a time of dire disaster. It is something else, something more sinister and deadly. Whether it is from misunderstanding of deliberate repudiation, the announcement of people "I don't have to go to church" reveals a fateful fallacy in thinking about life, an arrogant self-sufficience in thinking about God, and a criminal sense of irresponsibility in thinking about our neighbors. If, as Lady Montgomery says, "only one in a thousand goes to church" in so-called Christian London, and the situation is not much better in Christian America, we ought to know what is behind that busy signal, what the basis of man's preoccupation? Is it not a failure to evaluate life aright, the purpose of our living and dying? Perhaps the trouble is that man looks at life through the wrong end of the telescope. He sees himself weighted down with so great a burden of responsibilities and requirements on the one hand, and on the other himself as insufficient for these things that he rebels, and takes a chance on his own solution as a lone wolf in a hostile world.

He is somewhat like the New England juror who, after the trial lawyer had concluded an eloquent opening in

*Minister, Lansdowne Methodist Church, Lansdowne, Pennsylvania.

a personal injury case, got up and asked the judge to be excused. When questioned later by the lawyer why he didn't want to serve, he replied, "Well, you asked us to give $10,000 to your client, and I ain't got enough money to pay my share." I am convinced that money, no, I should say love of money, has played a great part in causing people to turn away from the church. Some day when I become a great deal more perfect than I am at present I am going to announce the presentation of offerings with the scripture, "Search me, O God," and I may add the paraphrase, "And see if there be anything larger than a nickel or a dime in my pocketbook." But rest assured, it is a question of life, the things for which we use our money, yes, with which our life is surrounded, so that with money or without it life has purpose, our striving has meaning, and our labor blessing.

Again, it is apparent that man's busy signal means, however softly you say it, that he does not need God, that he can get along very well by himself. The man who does not go to church may not wish to be so blunt, but the fact remains that as for him he is sufficient unto himself. Let others, he cries, have a special interest in attending church, but let it not affect him. And he will make his social life an attempt at escaping self-awareness and the holy stillness of the soul; he will fill his days with business and pleasure which turn his mind from time and transience; he will work his head off at his business, profession or politics, the arts and the sciences, or sports, and talk about everything but "the meaning of life" or the relation of his life to the God who gave it. He will not be told by men like John Baillie in *Our Knowledge of God* that "we can never quite attain the self-containedness we so impiously desire. We can live in forgetfulness of him, but not with peace of mind. We can live without his blessings, but not without his judgment." And as a result he goes the way of all parasites and leaves the world worse off than he found it.

Then again, this busy signal says with raucous shout, "My brother's keeper? Oh yeah?" As if the whole future of civilization is not hanging desperately by the thread of God-ordained brotherhood. As if in selfishness and aloofness whereby man refuses to look beyond his own immediate interests society itself is not doomed. Do we not see that "whenever man is separated from God," as writes Dr. Richard S. Emrich in *Earth Might Be Fair*, "he interprets his life in terms of aspects of his being, and fellowship is broken. He ceases to be fully man, develops an inhuman quality, and strides forth as arrogant racial, class, or national man. In these natural divisions it is clear that only agony and strife can exist," and now since the advent of realized atomic power we must add: not only agony and strife but inevitably destruction and doom. That is the judgment of God.

III
Our Last Chance

I could go on at this point and dwell at length upon the cries of modern Casandras who are predicting, not without ground and reason, that "we have our last chance now to seek peace and survive." And if I paused to cry "Wolf! wolf!" it would not be a false alarm, the nations having within reach as they do the awful power to blow each other into eternity. We are all frightfully conscious of the serious impasse to which we have come. But nothing is to be gained by making us weak with worry. Enough people now are wringing their hands in dread fear of what Stalin, or Truman, or Atlee, or Chiang will do. They are like the man who was found one day pacing up and down in front of his house. "Why is Brown behaving like that?" asked a friend of his neighbor.

"Oh, he's awfully worried about his wife, poor chap."

"Why, what's she got?"

"The car," replied the neighbor.

To be sure these men may have the government, the voice of authority in things temporal, but fret not, God still reigns, his church still lives, his way is still open for men to walk therein.

So then, if I am to answer your question, "Do I have to go to church?" I must say, "Why yes, of course, if you aspire to the mastery of life's toil, labor and sorrow, for this victory cometh through Jesus Christ our Lord." Says Dr. Sloan in *He Is Risen*, "During all the milleniums of paganism man's world view was always too small for him: consequently his achievements were always limited and insecure. He pursued truth, but always came out either at superstition, despair or skepticism. He achieved civilizations, but always either arrested them in stagnation, or else overthrew them in moral decay and war . . . Then came Christianity, and Christianity at last truth-centered; and immediately life leaped toward the goal."

Do I have to go church? you ask. Certainly, if your heart yearns for peace, if your life craves purpose, if your will lacks power, for these things are gifts from God, and they accrue to those who answer God's call in the holy fellowship of his church. The poet Tersteegen expressed it right, God is calling yet:

God calling yet! Shall I not hear?
Earth's pleasures shall I still hold dear?
And still my soul in slumber lie? . . .
God calling yet! I cannot stay;
My heart I yield without delay:
Vain world, farewell, from thee I part;
The voice of God hath reached my heart.

Do I have to go to church? Yes, finally and absolutely, if you want a new heaven and a new earth, and if you hope to survive very long after the treaties of peace are signed and sealed, be they signed with ever so many dignitaries and sealed with ever so many seals. For the church today is the unifying leaven in the lump of strife, conflict and misunderstanding. The church today wields the power, the atomic power of the spirit, which alone of all powers can vaporize the hatreds, the bigotry, the racial antagonisms, the social inequities, erase the base distinctions between Jew and Gentile, bond and free, even Americans and Japs, the white and the black, and bring in the brotherhood of man and the Fatherhood of God. The state lacks this power, and to accomplish these ends turns to despotism and barbarism. Human fraternities lack this power and meet these crises by ignoring them and turning clannish and exclusive. But the church meets them head on and in the atmosphere of Christian fellowship dissolves them and removes them altogether. Yes, let's go to church! For there

We come unto our fathers' God,
Their Rock is our salvation;
Th' eternal arms, their dear abode,
We make our habitation.
We bring Thee, Lord, the praise they brought,
We seek Thee as Thy saints have sought in every generation.

—Thomas H. Gill

Flooring for Basements

(From page 16)

tors who do not have as much respect for their work as they should have, will, in order to get a job, claim that they have emulsions, paint or some other material which will quickly seal off a concrete slab without going to all of this trouble.

If this is true, in thirty years of research, we have not found it, and we do not believe that anyone else has.

Let us repeat that when it is contemplated to cover a below grade slab, whether it be with paint, with a floor covering or wood applied directly to the concrete, it naturally follows that there is going to be trouble from moisture.

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Syngman Rhee

(From page 10)

followers of Dr. Rhee. Thereupon, the military authorities appointed one follower of Dr. Rhee and 44 of his opponents. The explanation offered was to provide for the representation of the segments of the population that lost the election! After this bitter disappointment, Dr. Rhee came to Washington and spent three months in conferences seeking a basic change of American policies in Korea.

The change was delayed while the State Department again arranged a conference with the Russians in Seoul—a conference that met for four months without even agreeing on a common explanation for its failure to develop any program. Then Secretary Marshall invited the Russians to a four-power conference in Washington to settle the Korean issues, but this the Soviet refused even to attend. Finally, on September 17, the State Department denounced the Moscow trusteeship agreement of November, 1945, and presented the case of Korea to the General Assembly of the United Nations.

Period IV

The General Assembly of the United Nations readily agreed that an election should be held in all Korea to permit the Korean people to set up a free government of their own choice. Russia, however, refused to permit the UN Commission to cross the 38th parallel line. The question was referred back again to the Interim Committee of the UN, which advised holding the election "in all parts of Korea accessible to" the Commission. On May 10, 1948, 90.6 per cent of all registered voters of south Korea cast their ballots to elect 198 members of a new National Assembly. Two districts of Cheju Island remained unrepresented for another year, because Communist disorders made an election impossible; and 100 seats were held open for representatives to be elected from northern Korea. The basis of representation was one for each 100,000 of the population.

When the National Assembly convened on May 31, by a vote of 189 to 8 Dr. Rhee was elected as permanent chairman. A Constitution was adopted, and under it Dr. Rhee was elected President for a four-year term by a vote of 180 to 16. Lee Bum Suk was confirmed as prime minister by a vote of 110 to 84, thus giving evidence of a working majority in the new legislature.

The problems to which President Rhee has subsequently addressed himself fall into three major categories: (1) to provide for the defense of his nation; (2) to develop both the forms and the spirit of the real democracy; and (3) to restore a badly shattered economy and lay a basis for sound economic progress. The three problems were all interwoven and, together or singly, beset with heaviest difficulties. Besides, there was a lack of trained and experienced personnel. Many friendly critics feared that the new government would collapse in disorder; but despite the handicaps, substantial progress soon became apparent in each of the three major areas of endeavor.

Since this fourth period of President Rhee's life is continuing to unfold, it cannot be summarized as conclusively as could the preceding ones. A word or two, however, may be said about each of the major problems with which he has dealt.

1.) An Army had to be built from the ground up, since no Korean army had been permitted before inauguration of the new Republic. At the same time, a north Korean Communist force estimated at around 200,000 men had been recruited, trained and armed. As rapidly as possible a Korean armed force of about 100,000 was put into training and armed with American weapons. One of the questions involved in its development has been the extent to which it should be allowed to become a real army, equipped for full-scale war. Should it have tanks, planes, naval ships and heavy artillery? Should it be allowed to stockpile ammunition and equipment? President Rhee has argued insistently for equipment adequate to defend his nation against a full-scale attack from the north. American officials have opposed this view on two grounds: (1) that such a development might encourage the Republic to launch an attack against north Korea, thereby

Three Words for 1950

by Artifex

When I write my first article for a new year I often find myself tempted to be a little sermonic and to do some preaching. Well, and why not? 'Tis no sin for a man to labor in his vocation. And anyhow, a question put to me some little time ago supplies a good excuse for a sermon. The question was, "What three pieces of advice would you like to give to a young man starting life?" There are of course many possible answers.

Here are my three choices. First, the old Greek maxim, "Know thyself." Try, that is to say, to know what really are your tastes and powers, your possibilities and limitations. When I was little more than a boy I thanked a man to whose help and teaching I owed much. He said, "It is nice of you to be grateful, but make no mistake. I am not a great man. I should not like to think I was second rate. But I am second class. Yes, a good second class is all I can claim." Looking back over more than half a century I recognize how right he was, and also how much of the good work he did for many others besides me was due to his self-knowledge. Yet I hardly think such self-knowledge is common and I am sure it is not easy.

My second word would be "Know the value of things." For the goods of life fall into three classes. The first class is of those goods really good to themselves but of such a nature that they cannot be shared. An anecdote will make my point clear. At a conference at Swanwick many years ago my subject was evangelical poverty. After the morning session and before lunch we had some music. At lunch the man opposite said to me, "What is the difference, moral or economic, between my eating this peach and your listening to that quartet? If all circumstances are taken into account I expect the quartet cost more than the peach." I replied, "The answer is obvious. If you eat the peach I can't. But if I listen to the quartet 100 others can." What we may call exclusive goods are real goods but not of the highest class. But there are goods, knowledge, the gifts of art and of science, the beauty of nature, and the interest and problems of social life which can be shared by all without loss. If we feel present-day austerity it is good to remember, with James Russell Lowell, that

No price is set on the lavish summer;
June may be had by the poorest comer.

Are there any goods that actually increase by being given away? I only know of two—love and religion. Hear Lowell again:

'Tis heaven alone that is given away;
'Tis only God may be had for the asking.

What should be my third word to any young man? I am in no doubt. I would say, "Get rid of the idea that work is a curse." It may be, and should be, one of life's chief blessings. Carlyle said, "Let a man find his life's work. God has nothing better to give." I think he was right.

From *The Manchester Guardian.*

incurring the danger of a world-wide war; and (2) that stockpiled weapons might be captured by the northern Communists and subsequently be used against the United States. Only the future can reveal with certainty which program should have been followed.

2.) Democracy had good soil in Korea in which to grow, because of the natural sturdy individualism of the Korean character, and because of the tradition of local government on matters most intimately affecting the people. However, there were tremendous obstacles to be overcome: fear engendered by a full generation of totalitarian and ruthless Japanese rule; ignorance caused by lack of schools and lack of radio, newspaper, magazine and motion picture facilities for widespread adult education; and lack of any Lockian tradition of equality. However, under the new Constitution full legal equality was granted to women; an explicit bill of rights was included; and free public education was guaranteed. Critics from the left have freely condemned the Republic for its failure to achieve overnight all the characteristics of schoolbook democracy; but in any long view it seems remarkable that so much of the libertarian spirit has developed so quickly. The foreign press has been allowed full freedom to find and report whatever news and views it wishes; educational facilities have been vastly and rapidly expanded; foreign critics (including groups of American Congressmen) have been welcomed and shown everything they had time to see, with their reactions normally ranging from "well satisfied" to "amazed at the rapid progress." Several by-elections have been held since May, 1948, with observers all agreed that the voters acted in complete freedom and with a dignified and mature understanding of the democratic process.

3.) Economic rehabilitation consisted of two major problems: (a) to rebuild an economy shattered by three years of neglect and bleeding to death from its artificial division along the 38th parallel; and (b) to rectify the injustices of a land tenure system under which some 65 per cent or more of the farmers were tenants. The latter was the easier to remedy, and the requisite steps were promptly taken. First, the Japanese-owned farm lands were sold to their tenant occupants at a nominal price; and fifteen months later, the National Assembly (inevitably containing a majority of landlord members) voted to enforce sale of Korean-owned land on the same basis. Thus, by voluntary action, farm tenancy in Korea was reduced to approximately ten per cent, among the lowest in the world. With inflation causing the price of farm products to soar, agricultural debts have been wiped

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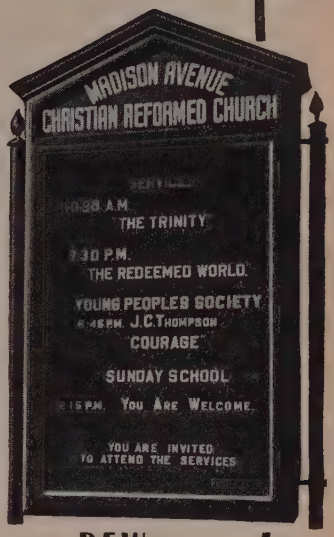

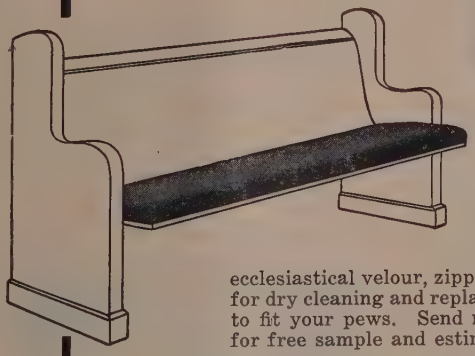

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out and the south Korean farmers are unquestionably better off than ever before in their history.

Restoration of Korean industry would have been difficult enough at best, with the coal, minerals, heavy industries and hydro-electric power of the north cut off from the agriculture and fabrication industries of the south. It was rendered much harder by the Communist action of cutting off the flow of electricity from north Korea immediately after the May 10, 1948 election. During the subsequent period, south Korea has opened up its own coal mines, has increased its own production of electricity, has restored its fisheries, has developed its manufacturing—all to the point of sheer incredibility. Whereas in 1948 many friends of the Republic frankly doubted its ability to survive, it has been demonstrated that a continuance of minimum assistance by the United States through 1952 will enable the people of south Korea to attain a decent and stable living level, even if they are not able by that time to reclaim the resources of the north.

The name of Syngman Rhee will bulk larger as the history of our time emerges in perspective. He has consistently foreseen developing forces and movements far in advance of the events themselves. He has stood foursquare for international justice, for the right of self-determination of peoples, for national and individual democratic freedom. Against massive odds and in the face of repeated rebuffs, he fought on for fifty years for the reform and redemption of the Korean people. Long before the eyes of the West saw the dangers, he warned first of the threat of Japanese militarism and then of the canker of Russian Communism. Though his warnings were unheeded, he kept his courage and his optimistic determination. Seeing needless problems piled up by the blindness of the men in power, he has pleaded the cause of enlightenment, but when his pleas failed he has buckled down to the heavy task of remedying the accumulated evils. History, in assessing his role, must conclude: Here was a man who represented the twentieth century at its best.

Ministerial Oddities

(From page 6)

he was a schoolmaster with an income of over 600 pounds a year. His present stipend was only about half of that. The exchange officials told him they could not help him.

* * *

Exchanging his clerical collar for an old sweater, a 52-year-old Congregational minister spent a fortnight working as a hand at a Barking fair. He worked on the dodge'em cars, helped at darts stalls and other jobs. He told a reporter he went to work at the fair to add to his experience of those Britons who earn a living on the road.

A Singing Communion

*by R. William Elmer**

"Let the people sing." This author has tried to conserve the vocal expression of the old Jewish feast in the Christian communion service. As worshippers approach and leave the altar the minister leads in singing the old hymns of the faith.

And when they had sung a hymn they went into the Mount of Olives.—Matthew 26:30.

THE Christian Holy Communion Service has grown directly out of the ancient Jewish observance of the Passover Feast. Jesus was the connecting link, standing, as it were, with one hand upon all the old types, symbols, and rituals, and with the other hand pointing out the specific fulfillment of types and shadows and he himself as the transition from old to new.

Not often recognized is the fact that at the Jewish Feast there were four passings of the cup. The attending ritual for each cup passing was elaborate and impressive. The origin of the Feast denotes the themes of thanksgiving, blessing, and joy. There were five benefits sung about at the Passover Feasts which comprise the "Hallel" and are found in the six Psalms: 113 to 118. It was a time not only of renewed dependence upon God but also of a greater anthem of praise as the people remembered: (1) their deliverance from Egypt, (2) the miracle of the Red Sea division, (3) the publishing of the Law, (4) promise of resurrection of the dead, and (5) the Messiah's Passion.

The first cup was taken early in the Feast and was known as the Cup of Thanksgiving. The ritual consisted of two prayers being said over it before its passing. Then exhortations were made in antiphonal fashion rehearsing by the question and answer method the circumstances in minutest detail the events of the first Passover. The second cup was then passed and this particular phase of the ritual concluded by participants singing or chanting Psalms 113 and 114.

The Paschal Supper proper was next eaten by the gathering. According to ancient Jewish ritual, the third cup was filled at the Supper's conclusion. It is in connection with this third cup that Jesus instituted what we term Holy Communion. He explained its symbolism. How beautifully Jesus fits into the picture of the sacrificial lamb slain upon the altar. Jesus presided at the very feast in which symbolically he gave his body and blood to the believers.

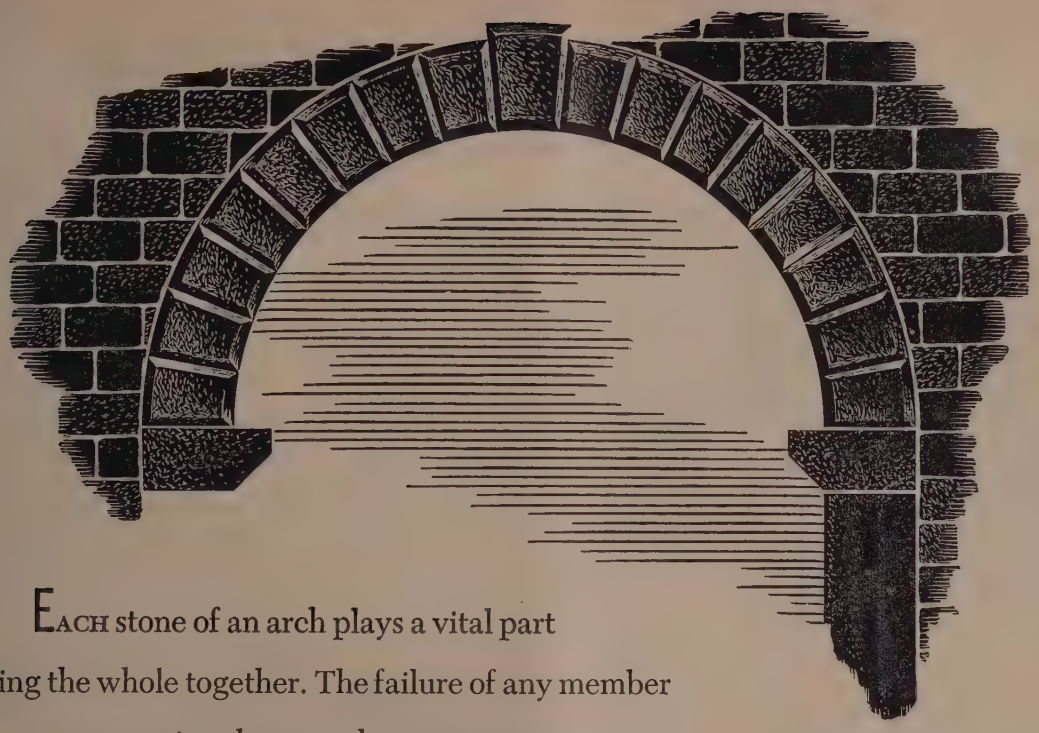
Jewish ritual called for a fourth filling of the cup which was followed by the rest of the "Hallel," Psalms 115 to 118. Then comes the discourse of St. John 14 followed by the text "And when they had sung a hymn, they went out into the Mount of Olives."

The marvelous thing about this whole celebration, new and old alike, is that the celebrants sang. If parts of the ritual were not actually sung, then chanting was the custom. Devout Jews had every right to sing for they had everything to gain and nothing to lose at this Feast. For theirs was the joy

*Minister, Evangelical United Brethren Church, Dallas, Oregon.

THE RIGHTEOUS SHALL FLOURISH

Window in the Evangelical United Brethren Church of Dallas, Oregon, the church of which Mr. Elmer is the pastor.



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of coming salvation, not the terrors of the Passion. The "Hallel" at the Paschal table was the believer's Eucharist hymn. To them, these Psalms were laden with Messianic hope and music.

And Jesus led the singing. What? Jesus singing? Why, he is on his way to Gethsemane, Golgotha, the cross, and death. Yet he led his disciples in the songs of deliverance from Egyptian bondage and the coming of the Messiah deliverer.

The purpose of this message is to lead our hearts to partake of the sacred emblems in quite a different light than is customarily done. For often, perhaps too often, communion takes the mind and heart to the grave and leaves it there. Far too often the soul is chilled by the death scene of Christ at the cross and tomb. But don't forget that the death scene of our Saviour is completely encircled and enveloped by his own singing before the crucifixion and completely eclipsed by the glory of the resurrection and ascension miracles after it. This statement does not intend or even intimate to say that all the sufferings of the Saviour and his final death are not important and absolutely necessary. But the emphasis in this message is to encourage us to celebrate the sacrament in a real spirit of singing and rejoicing. Why do Christians so often celebrate the Eucharist with sorrowing hearts and tear filled eyes? For 2,000 years the ascended Lord has been at the Heavenly Father's side interceding for his own. If anyone has a right to sing openly and with joy it is the Christian. And a very appropriate place to do it is at the communion table. Of course it speaks of atonement for sin made by the Master's blood; of course it speaks of the cruel cross, of suffering, and of shame; but it also speaks the triumphant note of victory and conquest over death and sin and hell.

God does not mock his children. The bread we eat represents Jesus' body, and that body is not now dead. The wine we drink represents Jesus' blood, and that blood is still efficacious in meeting the sin problem. Arise, therefore, believer, and with a joyful heart sing the songs of Zion and stop acting like the Lord's Supper is a funeral service. While hearts should sincerely repent of all sin in the presence of the sacrament, yet the soul should sing its great "Hallel," the supreme Hallelujah of the symbolic, victorious, and triumphant Christian Feast. For:

He lives, He lives, Christ Jesus lives today;
He walks with me and He talks with me,
Along life's narrow way;
He lives, He lives, salvation to impart;
You ask me how I know He lives,
He lives within my heart.

Music and Rejoicing

*An Easter Sermon by Angus Dun**

This is the record, that God hath given to us eternal life, and this life is in His Son.—I John 5:14.

THERE is a familiar story in the gospel of an elder brother, who was working in the fields some distance from his father's home. As this elder brother turned homeward at the end of his day's work, he heard the sound of music and dancing. And he asked what these things meant, "What is this all about? What are they celebrating?" The answer was that his younger brother who had been away a long time and had almost been given up for lost, had come home. Their father was giving a party for him. That was what the music and dancing were about.

There is a less familiar story in the Old Testament about some people called Philistines who were camped near a company of the Hebrews. The ark of God was carried into the camp of the Hebrews, and when the ark of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, "What meaneth the noise of the great shout in the camp of the Hebrews?"

These old stories come out of life; so they are true to life.

Have you ever been on a city street and heard a great shouting in another block and hurried to ask what all the shouting is about? Have you ever come into a hall where someone was speaking and found men clapping and stamping, and asked what it was that was said? Have you ever been near a great stadium and heard the cry of 10,000 voices and asked, "What is it? Who won?" Have you ever come into a household and found all in the house talking together with happy faces, and asked, "What's the good news?"

We humans are so made that when we find our fellows gathered and moved and crying out, we want to be part of it and we want to know what moved them. We assume that when people shout they are shouting about something. It's fun to be part of a football crowd applauding a victory, especially when the victory is our victory.

All this may seem a strange beginning for an Easter sermon. I begin this way because in all this there is something that is like Easter. On Easter Day in all the Christian churches throughout the world there is a sound of music. Flowers are gathered to deck the place of meeting. Voices are raised in songs of gladness. In some, trumpets sound. The words uttered are words of high rejoicing: "Welcome happy morning, age to age shall say," "Come ye faithful, raise the strain of triumphant gladness"; "Alleluia, Alleluia, Alleluia!"

And all this is no passing thing. It happened in the year 100; it happened in the year 200; it happened in the year 500; in the year 1000, in the year 1500, in the year 1900; in all the years between. It happened in good times and bad, in dark times and bright.

What a momentum of rejoicing! What a volume of human music and human song.

This helps to explain a hard thing that has been said about Easter, yes, an almost cynical thing. It has been said that Easter is the one day in the year when anyone may attend church without incurring any suspicion that he is deeply committed to Christian faith and life.

A Victory Day

Why is it that this hard thing can be said? It is because this is the church's victory day. All the music that the day has called forth and the hymns that come echoing down the years draw many who have as yet found no occasion for triumphant gladness. Many come to enjoy the victory songs who are not at all sure what the victory is. Many gather in the atmosphere of joy who have little inkling of a joy the world cannot give or take away.

Yet the question is surely in order—"What does this music mean? What brought forth this shout of triumph from so many voices? What sent these hymns echoing across the year?"

The preacher's task is to try to answer. So great an effect must have had as great a cause.

Is all this the fruit of an abstract idea we call immortality? Is this the celebration of the nation that in man there is an indestructible something called the soul which goes on and on and on? A wise man has observed that a man could be as irreligious in a hundred lives as in one. Indefinite prolongation of mere existence is hardly something to rejoice in!

*Bishop of Washington (Protestant Episcopal). This sermon has been reprinted from "The Southern Churchman."

Is this a celebration of the fact that in a far off place in a far off time a man, named Jesus, who was very good, was believed to have appeared to his friends after his death, and is now believed to be alive in some hidden part of our mysterious universe? What would that mean for me, who am not very good, or how would that change my thought and feeling about the dark fact of death?

We turn to the ancient record seeking an answer, and we find this which I have taken as a text: "This is the record, that God hath given to us eternal life and this life is in His Son."

That is a kind of short-hand from a believer to other believers. It certainly needs interpretation for all save those who are very much on the inside.

This day is evidently the celebration of a life given to us men, a life brought within our reach, made available to us, opened up to us; a life that can be called "eternal," not passing, not given over to death. This life is in One who is called "His Son," God's Son. It is in him that this life is found, is given, is offered.

A people, the people of the United States, for example, can celebrate again and again their Independence Day, rejoicing in the free life together that was opened up to them on that day.

Old lovers can celebrate again and again their wedding day, rejoicing gratefully in the new life together which began for them then, and which has deepened for them in the shared joys and failures and sorrows of the years.

Evidently this Easter Day is somethink like that. It is the celebration of a shared life into which people have entered, in which they have grown and found great joy, and found a promise they have dared to call an eternal promise. This life was given to them of God in Christ, made possible through his resurrection—victory.

"This is the record, that God hath given to us eternal life, and this life is in his Son."

What is this life which is in Christ?

There came into our world One, who bore the human name of Jesus. He uttered what he declared with strange confidence and simplicity to be the truth. He lived that truth. He walked in a way and called others to walk in that way. He talked much of life and of where it is really to be found. For him, the way, the truth and the life were all wrapped up in one bundle.

The life that this One lived and brought into our world was constantly lived with an eternal reference. He saw everything in the perspective of eter-

(Turn to next page)

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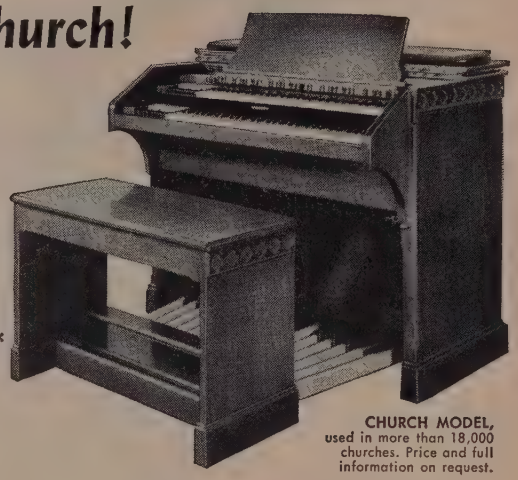

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And he finds good news a-plenty that
the headlines often lack.
So while other folks are worried about
constant big-power fights,
Herbie's beaming at the columns that
report on human rights.

Herbie knows that while some
countries very often disagree,
Still the folks of every nation all are
yearning to be free—
Free to meet and speak and worship,
when and where and how they
please,
Be they white or black or yellow,
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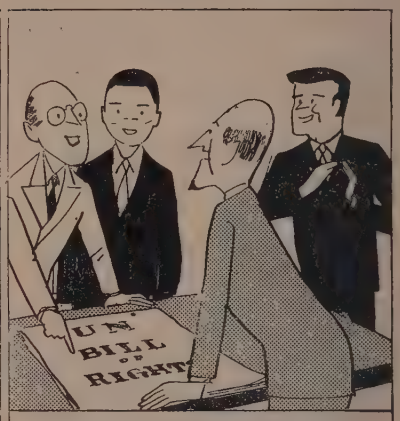

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Herbie's glad
U. S. support is
Helping U. N.
Strength increase.
For he knows
That human freedom
Is the cornerstone
Of peace.

Music and Rejoicing

(From page 25)

nity. In him the light of the eternal shone through into our world of time. His manhood was so strong, so sure-footed, so unhurried, so gentle in its strength, just because it was rooted in the eternal.

He did not have much time. What we would call his active life lasted only three years; some say only one year. In that brief time he spoke words that do not pass away. At the end of his earthly days he performed a simple act. He broke bread and shared a cup, and said, "Do this in remembrance of me." And in a thousand places, on a hundred thousand days, men have broken bread and shared his cup.

He lived always in a presence and in a companionship, not bound to any place or time. That presence was with him among the lilies of the fields, when he watched children playing in the streets, when he was alone at night in a garden, when he faced his enemies. It was the same presence, he said, who had been with Abraham, Isaac and Jacob, and with the prophets across the years.

He looked on men, on the least of men, and saw a precious worth there, which he always reverenced and called others to reverence. It was not the changing worth they had for other men, their economic worth or worthlessness, their political worth or worthlessness. It was the worth conferred on them by the love of the eternal Father.

He saw the things men value and cling to and trust in and try to build their lives on, and he saw that most of them are fragile and passing and insecure. He spoke then of treasures in heaven.

He saw how men fear the judgments of their fellows, the distorted, prejudiced, little-informed judgments of their fellows, and he said, "Fear not the judgments of men, but have a reverent, strengthening fear of God. Your lives will be shapeless things, with no rock under them, if you seek to live by the passing judgments of men."

All this did not make him careless of life here, or contemptuous of it. It filled it with meaning and promise and glory and blessedness.

This One, in whom was eternal life, identified himself with those who would receive him, and so took them up into his own life, that they began to share in it. Their lives were strengthened and cleansed and deepened.

Then, just because he would walk this way to the end, just because he would witness to the truth without weakening, the life he had said was not to be anxiously clung to was cruelly taken away.

Darkness fell. Those whose lives had been drawn to his in answering faith, into whose lives his life and truth had begun to penetrate, passed through the dark fear that all which had come to them from him was but a lovely mirage. They thought for a time that he and all he had brought them had been shut-up forever in a tomb.

But just because this brief, fragile, broken human life was so possessed by the eternal, so penetrated and filled with the eternal truth and life and love of God, the tomb was broken. The life and truth in him was set free to live and work among men in the power of the Spirit.

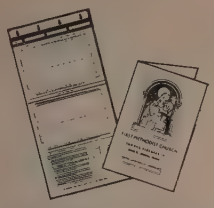
My brothers, that is what we celebrate on Easter Day and what we shall celebrate till the day of doom. There is music that day and the trumpets sound. A Son has come home in triumph, no prodigal Son, but a Son who came forth from the glory of the Father to share his eternal life with us.

PLAN MID-CENTURY YOUTH DRIVE

Columbus, Ohio (RNS)—A crusade to enroll a million youths to back co-operative religious teaching and action on local, national and world levels was announced here at the annual meeting of the International Council of Religious Education.

The movement, to be known as the "Mid-Century Call to Youth," was among a number of plans outlined by Dr. Roy G. Ross, the council's general secretary, to increase cooperation among Protestant denominations of the nation in moral and religious training of children and youth.

Aimed at bringing united action among young people of various denominations, the crusade, Dr. Ross said, "has the greatest potential for effective youth action of any program of this century."



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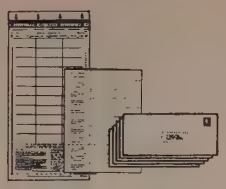

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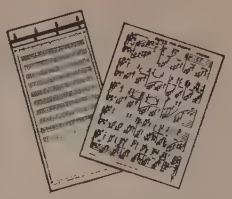

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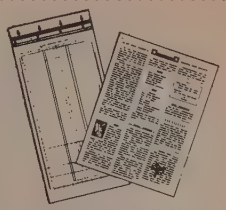

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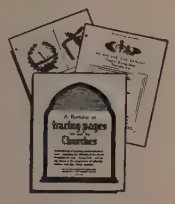

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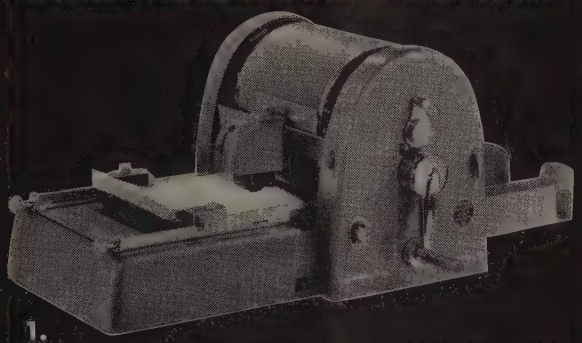

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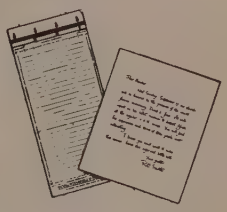

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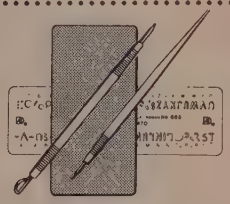

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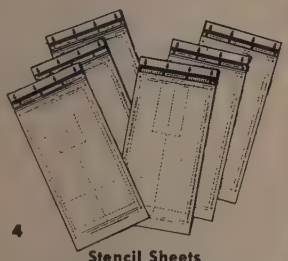

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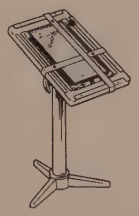

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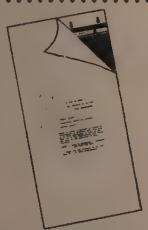

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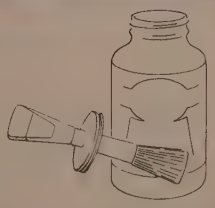

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A Sermon for Palm Sunday

by Philip Jerome Cleveland*

As soon as you enter it you will find a colt tethered, on which no one has ever sat; untether it and bring it here. —Mark 11:2.

A GIRL of thirteen, walking with her governess through the streets of Portsmouth, England, suddenly spied a boy unmercifully whipping an animal as a donkey-cart wobbled by.

"Stop that!" she cried and sprang free of her governess to chase the wobbling, careening vehicle. She caught up with it and grabbed the reins from the boy's hands.

"Heh, you!" yelled the enraged driver, jumping to the street. With a sudden, resolute attack the girl wrenched the stick from the boy's hand and she showered him with blows.

"There now! How do *you* like it?"

"But it's my beast — my beast — and—"

The boy's words were engulfed in a burst of feminine vigor. "A donkey carried our Lord into Jerusalem on Palm Sunday, and I'll not allow you to be cruel to a harmless little creature!"

Was ever a boy more astonished in this world! He stared into flashing eyes of a deep, dark beauty and he heard a firm but terribly upsetting voice say: "I won't let you go till you kneel here in the street and ask God to forgive you."

The two knelt together and then the boy stammered: "Can I ride you back?" He apologized for taking her so far out of her way.

Seated beside the boy on the donkey-cart the girl rode home in triumph, admiring the little beast of burden and urging the boy to be kind to it and treat it well.

It was the first triumph of little Emma Booth, daughter of William Booth, founder of the Salvation Army. Mrs. Emma Booth-Tucker became, for years, the leader of the Salvation Army in these United States, consoler of the wounded, friend of all hurt, injured creatures.

When I first read that charming anecdote I thought of Palm Sunday, of another little beast of burden and of One whose graciousness and kindness made that dumb creature immortal and joined it to the bright pages of the New Testament.

Palm Sunday is the record of a day's journey; it suggests what a day may bring forth—a day of mixed sunshine and shadow, smiles and tears, beauty, triumph, tragedy. The donkey is an inseparable portion of the day; he cannot be expunged from Palm Sunday and Palm Sunday remain.

You will observe that both Mark and Luke notify us that the young colt was —tethered. He was young, lively, not yet broken—"on which no man has ever sat." The wonderful day began when the Lord subjected this willful, fractious animal. It is something to tame one of these rebellious creatures; and the Master begins the conquests of the day with the conquest of this unruly little creature.

My good Canadian friend, George Anderson, pastor of Welcome Hall Mission, Montreal, spoke one Sunday at the Chaubridge Reformatory to two hundred boys. When, curious, I inquired what he had taken for theme, he replied: "Breaking in the Colt." He had taken for text: "Whereon man never sat." He is a rugged, outspoken man, a father, with ten years of missionary experience in Africa. He fronted that crowd of unmanageable boys to declare:

"Boys, you've got to have your spirit broken! There is only one fit to break you, teach you, subdue you and lead you in the way of life. Either the good Master will break you in—or, stubborn, obstinate, wild, you will never find footing on the true way of life."

I complimented him on his wise choice of thematic materials.

This dumb, restive creature of our text was broken in for good Sabbath use; he was mastered by the Nazarene. He had been literally "kept for the Master's use," for kingly service. There was a similar, dumb creature in Old Testament times, which carried the prophet, Balaam, and which sensed an angel in the narrow defile; but here is a colt who did more than this; for this little beast of burden carried the very Son of God upon his back.

Enviable among all the beasts of the world was this little donkey—who carried, on a most significant day's journey, the Master of earth and sky. Simon of Cyrene was privileged to carry the Master's cross; but this humble creature was privileged to carry

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the Man of the Cross; it was a far greater thing he did. He eased life's weary, exhausting way for One who was, himself, the Way of Life. On the slow, rhythmic motions of a humble back the Master of all music and harmony proceeded toward the Holy City. Donkeys are the world's burden bearers; but no beast ever carried such a burden on such a day, for the burden-bearer of the earth, the donkey, carried the Burden-Bearer of Heaven, the eternal Word of God.

That day the donkey gave the Master no trouble. But many things did trouble Jesus that day. The Lord needed the young, lively animal that day. "The Lord hath need of him." The owner of the small beast of burden released the animal when this message was brought him. And the Lord did need him. The Lord needed many things—and he needed many things that very day.

He needed a city, but he did not get one that day. He needed a temple, but he did not get it that day. He needed a host of human subjects, but he failed to win them that day.

Once the Lord lays hold of that fractious, little animal we hear no more about him; he finds his lot and place; he senses the presence of his Master; he becomes a good and faithful servant and in some wonderful way may have entered into the joy of the Lord. G. K. Chesterton suggests this in his poem on the Donkey, and has him cry out:

> There was a shout about my ears
> And palms about my feet.

What peace, ecstasy, challenge a tiny beast of burden knew we shall never suspect; even these things are hidden from our eyes. The donkey could not but sense a great commotion about him, visions of green boughs, vast, soaring music about his ears, the gala colors of dancing children. Yea, in the very heart of the crowd he was at home, the King of Glory his burden for the day. Yes, the King of Glory was coming in that day—as men did not dream; but the centuries have retold that fact and do echo it to this very day. And in his lot and place was a significant, rural animal from the vicinity of Bethany, love's adored home.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

This exquisite moment has arrived; the desire of all ages is here; and this King, so strong and mighty, has the very strength of meekness; his gentleness has made him great. He is humble and lowly even as the modest animal he rides. Never did ruler have

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such a sense of the glory of this world, of the beauty of God and the rapture of life. Who ever spoke such Beatitudes to mankind?

The subdued, now meek little creature on which the King of glory rides, suggests the office of all creation,— to acknowledge this Lord, to lift him up, too, this King of glory, and join his glad cameraderie; to get beneath him, his program, his Beatitudes, and bring heaven into the city, and love, joy, peace.

But what happens? There is a woeful pause on the road; this is no pause that refreshes. The King of glory bursts into strong crying, one of those rare outbursts of woe one notes who follows the Nazarene. He looks upon the City of Jerusalem, golden in the flood of noontime, a glittering spectacle, a beautiful show, only that. A spectacle and a show! It is not truly beautiful, good, righteous. Those dazzling gates will not lift up their heads when he passes! Those doors will not open to receive him!

In deepest truth the donkey did not get his burden, his Lord, through those gates; for Jesus will be repulsed, rejected; the donkey will have to carry his Master back to Bethany; there will be no room for beast or Master in that overcrowded inn, full of noise and barter, "full of sound and fury signifying nothing." The Prince of Peace will not be made welcome. The donkey must carry back his unwanted Rider.

Hot and exhausting as the journey to the city has been, it is fruitless as the fruitless fig tree, soon withering beside the parched road, also without fruits unto God. The donkey must turn away—also rejected—along with that wonderful day's more wonderful Burden.

The Lord could subdue a fractious, little animal tethered by a barn; but he failed to tame men. Humanity refused to let the Lord ride; the nation refused to let the King of glory drive it.

Is it true that men sometimes do not have the wisdom of their beasts? Well, what do you make of this? The Lord hath need of a people, a throne, a city, an altar, a nation. Would the nation come when he called and help him with his long day's duties?

A gentleman who was passing some mines in Pennsylvania asked a small boy why one field was so crowded with mules. He replied: "Those mules are worked in the mines through the week; and they bring them up into the light on Sunday to keep them from going blind."

Aye, but it is men who are going blind, who were blind on the holy Sabbath that was Palm Sunday. It is men who have no eyes for the King of glory. Humanity fails to respond to the shining of the kindly light.

Is it only poetic to say that the donkey was not exhausted by his burden? He must have toiled up the slopes and across low-lying places and labored among the sweated throngs. But I doubt if his day's burden exhausted him. Why do I think this? Because I remember what this Rider once said to toiling, troubled, weary people:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden light."

In the earlier portion of the remarkable ministry of Robert Hall he was impetuous, sometimes overbearing; but when he lost his temper he would become deeply humbled and penitent. On one such occasion he became agitated during a religious debate, arose and scorched his opponents, then suddenly finished his remarks, quitting his seat and retiring to a far corner of the room. A lady entering the room at that moment heard the young preacher praying aloud. What was he saying? "O Lamb of God, O Lamb of God, calm my disturbed spirit!"

The King of glory had come to Jerusalem, to the throngs, as the very Lamb of God, to calm the disturbed spirits of men, to give rest. Jesus was, himself, the real Burden-Bearer of the world.

Jerusalem was broken, exhausted under its burdens; and a donkey had brought the Burden-Bearer to its very walls, for Jesus desired to be yoked to people, to human souls, to temples, cities, nations.

In India, where burdens are carried on men's heads and backs, it is customary to provide resting places for them along the dusty highways, to rest the weary traveler along the lonesome roads. Stones are set up, just the right height for a man to rest his burden upon, until he is refreshed and able to continue his journey.

A native Christian said one day to an Englishman: "Ah, sahib, Christ is my rest-stone; Christ is all my hope."

He is, however, more than a rest-stone, Jesus is a living person, a burden-sharer, who shares our needs, searches our minds, communes with our troubled spirits. He is consoler, friend, redeemer. No stone was erected for us, but the Son of God was sent along the road as the Good Samaritan, to pick us up, get beneath our loads, bind up our wounds, place us on his beast of burden, consecrate his own comforter for our comfort, and carry us to the heart and home of God. All he possessed he consecrated to us; he offered Jerusalem his strength, his peace, his love, his all. He offers his all—for us, which some of our country's leaders realize, with poignant longing, even today.

Chaplain of our House of Representatives, Washington, D. C., James S. Montgomery, D. D., in opening the day's wartime, heavy and solemn session, February 6, 1945, in a crucial, exhausting hour, prayed:

O God, we pray for a release of this prostrate earth, grizzled with despair; O let there come a new life that shall fulfill Thy divine decree. Pity it, hold Thou its hand, bless it with the message of our Saviour—"Ye shall find rest for your souls."

This living Personality, this glorious Burden-Bearer, how we need him for this toiling earth, for our confused, exhausted nation! Man's city forever needs the gentle Nazarene and his gospel of peace and rest. Can we prosper, can we find benefits, without his rich, timeless blessing?

Millions, millions have found in the Lord of Palm Sunday their real, vital burden-bearer.

Sir W. Robertson Nicoll used to tell about a dying girl who had lived a tragic life and told a Christian young woman a bit about her lost days—things of shreds and patches. She had recently attended Sunday School for the first time. She was troubled in spirit, thinking of her misdeeds and follies. When falling asleep at intervals she would repeat three words, over and over again:

"Come unto Me . . . "

She was asked, on waking one time, why she did this. The untaught, forlorn girl said she could not forget them, learned in Sunday School; they were now ringing in her ears, the only music in the death-chamber, the only ray of light in descending night. She passed away mumbling: "Come unto Me." Who can estimate the meaning in those words, the help they have brought, the comfort, the blessings they have given, the benefits they have dispensed the needy?

Matthew notes that Jesus sent his disciples after the donkey from the Mount of Olives. From this place crosses were selected; trees were cut down and quartered. For men will not burden themselves with the King of glory; they will add to his burden the back-breaking, killing instrument of torture, a cross. Within the very shadows of the cross the Lord dispatches his friends to find him a burden-bearer. A little, dumb beast eased the Master's burden; but men added to his load the one, excruciating and mortal burden! Mark suggests the pic-

(Turn to page 34)

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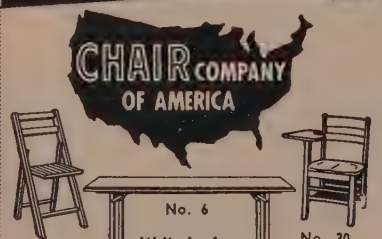

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Easter Carols

CHRISTIAN carols are not limited to the Christmas season. Some of the most beautiful and joyous ones were created for the Easter season. They carry the joyousness which we have come to associate with Easter.

One enchanting one comes from Germany. It has the title *Die Ganza Welt.* It is of interest to churches today because it can be sung to several familiar hymn tunes. It is especially suitable when sang to Duke Street. It fits well into the joyous rhythm and sense of triumph.

The whole bright world rejoices now,
Hilariter, hilariter;
The birds do sing on every bough,
Alleluya, Alleluya.

Then shout beneath the racing skies,
Hilariter, hilariter!—
To Him who rose that we might rise,
Alleluya, Alleluya.

And all you living things make praise,
Hilariter, hilariter;
He guideth you on all your ways,
Alleluya, Alleluya.

He, Father, Son, and Holy Ghost—
Hilarite, hilarite!—
Our God most high, our joy and boast,
Alleluya, Alleluya.

The Flower Carol which follows is a Swedish contribution. It dates back at least to 1582. It can be sung to the tune of "Good King Wenselas."

Earth puts on her dress of glee:
Flowers and grasses hide her;
We go forth in charity—
Brothers all beside her;
For, as man this glory sees
In the awakening season,
Reason learns the heart's decrees,
And hearts are led to reason.

Praise the Maker, all ye saints;
He with glory girt you,
He who skies and meadows paints
Fashioned all your virtue;
Praise Him, seers, heroes, kings,
Heralds of perfection;
Brothers praise Him for He brings
All to resurrection.

One of the most interesting types of carols is the number or counting carol. This one goes back to the fourteenth century. The original is called "Joys of Seven." Later additions more than double the number of verses.

The first good joy that Mary had,
It was the joy of one;
To see her blessed Jesus Christ
When He was first her son;

The next good joy that Mary had,
It was the joy of two;
To see her own son, Jesus Christ,
To make the lame to go:

The next good joy that Mary had,
It was the joy of three;
To see her own son, Jesus Christ,
To make the blind to see:

The next good joy that Mary had,
It was the joy of four;
To see her own son, Jesus Christ,
To read the Bible o'er:

The next good joy that Mary had,
It was the joy of five;
To see her own son, Jesus Christ,
To bring the dead alive:

The next good joy that Mary had,
It was the joy of six;
To see her own son, Jesus Christ,
Upon the crucifix:

The next good joy that Mary had,
It was the joy of seven;
To see her own son, Jesus Christ,
To wear the crown of heaven.

Many readers of *Church Management* have enjoyed and used with pleasing results an American Easter carol called "The Roman Soldier." It was printed in its entirety in this magazine some years ago. Reprints of the words and music have been kept available, at a small cost, for those who may wish copies.*

The words were written by J. H. Hopkins, the music by George William Warren. It is not new but its revival is due largely to the interest of Ralph M. Harper, rector of St. John's Episcopal Church, Winthrop, Massachusetts, who secured permission for its use and has made it a part of his Easter observances for many years.

The carol is in the form of a dialogue between a group of children from Jerusalem and the Roman guard who had been assigned the duty of protecting the tomb of Jesus. It is a rollicking thing which carries a splendid Easter message. Informality of presentation adds to its effectiveness.

A good baritone, dressed as a Roman guard, is essential to its effectiveness.

Here are the words:

Children

1. Roman soldier, tell us true,
What sort of a watch on guard are you?
The sepulchre sealed safe at night.
How came it empty at morning light?

Soldier

Why Peter, and Andrew, and James, and John.
They came by night, removed the stone.
And long before the break of day,
They stole his body far away.

Children

Fie! old Roman, why tell a lie?
Fie! old Roman, why tell a lie?

*Single copies may be secured from this magazine at five cents each; one dozen copies, thirty cents; 100 copies, $1.25.

For Christ is risen!
Christ is risen indeed!
Hallelujah!
Amen.

Children

2. Roman soldier, tell us, then,
Why slew you not those thieving men?
Were a few unarmed Jews too hard
For a veteran, mail-clad Roman guard?

Soldier

O No! you Jews we never fear;
But we had no chance for sword or spear,
For up so softly they did creep,
While we were all of us fast asleep.

Children

Fie, old Roman, why tell a lie? For
Chorus: Christ is risen, etc.

Children

3. Roman soldier, if you were
All fast asleep, as you declare,
How could you know, or see, or say,
Who 'twas that stole the Lord away?

Soldier

Old Annas and Caiaphas told me so;
The truth they wished that none should know
They gave me, therefore, silver and gold,
To tell the story I have told.

Children

Fie, old Roman, why tell a lie? For
Chorus: Christ is risen, etc.

Children

4. Roman soldier, tell no more
The stories you have told before—
Too foolish to deceive our youth:
But tell us now the simple truth.

Soldier

An earthquake rolled the stone away;
Half dead with fear we Romans lay;
Whilst, like full sunrise at midnight,
Christ rose, and glided from our sight.

Children

Aye, old Roman, why tell a lie? For
Chorus: Christ is risen, etc.

Children

5. Roman soldier, your own eyes
Have seen our Lord and God arise;
How can you, now that He is known,
Still worship gods of wood and stone,

Soldier

We Romans conquer where we come;
But Christ hath power to vanquish Rome;
My idols all I cast away—
Christ's soldier till my dying day!

Children

Right, old Roman, fight for the light. For
Chorus: Christ is risen, etc.

THE BILL STIDGER I KNEW

By William H. Leach

★

From college days to the time of his death the editor of *Church Management* had a friendly contact with William L. Stidger.

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He will tell about it in the April issue of *Church Management.*

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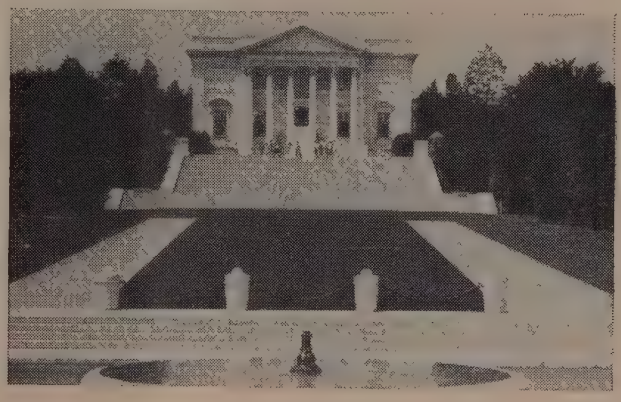

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Burdens, Beasts and Benefits

(From page 30)

ture, not of a boy beating a donkey, but that of a nation destroying the Master of all flesh!

Yet is it not strange that this excruciating, crushing burden, selected from the Mount of Olives, is the magic wand in the hand of Jesus, which, when we embrace it, eases our loads, lightens our souls and rests the spirit of men?

Well did the saintly George Matheson know the meaning of the burden of the cross, what it had done for his soul and that of the world.

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead
And from the ground there blossoms red
Life that shall endless be.

Does that terrible burden, which Eternity's Burden-Bearer carried, lift up our heads? That was George Matheson's faith and experience. Has it not been ours?

And yet, the City of Man frustrates the long, hard labor of Palm Sunday, the effort of Jesus, the effort of his disciples, the effort of the children, the effort of the resolute, hard-plodding little beast, to bring the King of glory to the needs and sorrows of humanity. Must ill-advised, stiff-necked, stupid officials, city-leaders, social demigods, shut out the Son of God?

One can fancy even the donkey braying against such folly, crying out against such ignorance and weakness, with more vigor than did the beast that carried Balaam along a narrow trail. Perhaps he did thrust forth his inarticulate voice against Jerusalem's whited walls, against the gates that refused to welcome the magnificent Rider, against those transient doors that refused hospitality to the Everlasting Visitor.

The donkey brayed against white walls
Baked in the ovens of the sun,
That would not let his Burden through;
A cry of anguish burst from One;
Must they turn back again, these two?

A donkey brayed! So steep the hills!
So fierce the passage at the ford!
When had a day's work failed to win
For man or beast a stall and board?
Bray, Donkey, fill the earth with din!

Blast down men's whited walls that keep
Our Prince of Peace from coming in!

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by Kenneth G. Rogers

This program by the minister of the Methodist Church, Winter Park, Florida, first appeared in our Easter issue, March, 1942. It is so rich in worship material that we are again bringing it to the attention of our readers.

"Easter Prelude" ---------- Stults

Call to Worship

Softly now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with Thee.

Thou, whose all-pervading eye
Naught escapes, without, within!
Pardon each infirmity,
Open fault, and secret sin.

Soon for me the light of day
Shall forever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with Thee.
George Washington Doane.

Hymn

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.
John G. Whittier.

Prayer

O Thou living Christ, manifest Thyself to us. We thank Thee that Thou dost manifest Thyself to those who hunger and thirst after righteousness. We praise Thee that Thou didst break the bonds of death on the first Easter, and appeared unto those whose hearts were prepared to receive Thee. Take away the dimness of our sight that we may see Thee more perfectly in all Thy mighty processes in the world today. Give unto us a vision of that higher life which we may enter if we are obedient unto Thy commands. Grant unto us the strength sufficient to live the victorious life. May Thy spirit dwell within us at all times, transforming us into the kind of followers that Thou wouldst have us be. In Thy name we pray. Amen.
Alice Bays.

A. THE CROSS

Scripture ---------- Matthew 27:33-37

"When they came to a place called Golgotha (meaning the place of a skull) they gave him a drink of wine mixed with bitters; but when he tasted it he would not drink it. Then they crucified him, distributed his clothes among them by drawing lots, and sat down there to keep watch over him. They also put over his head his charge in writing: This is Jesus the King of the Jews." (Moffatt).

Response

His cross was but a common thing of cypress wood
Upon a tired hill, desolate, it stood
And yet its arms have reached from sea to sea.
Arms so strong that they have set men free.

My cross can never stretch its arms from sea to sea,
But it can raise my heart to God and set me free.
Dora Byron.

Leader

He was a dreamer, so men looked at Him
From under drooping lids with alien eyes,
Counting His promised Kingdom but a whim,
A half-wit's fancy in a noble guise!

And stung by His barbed words, they sneered until
Having one day more courage than before
They nailed Him to a Cross, on a high hill,
Thinking to close His lips forevermore.

What fools they were! With every hammer blow
They sent His story ringing down the years,
That One had lived and loved all people so
That He would die for them in blood and tears.
Dorothy Louise Thomas.

Response

I know not how that Calvary's Cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.
Harry W. Farrington.

Leader

Calvary is a continent
Today. The world
Is but a vast and terrible
New Golgotha.
E. Merrill Root.

Response

O blasphemous and blind! Shall we
Rejoice at Eastertide
When Christ is risen but to be
Recrucified?
E. Merrill Root.

(Turn to page 36)

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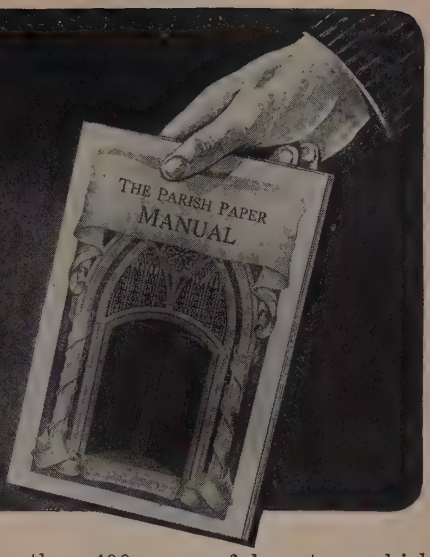

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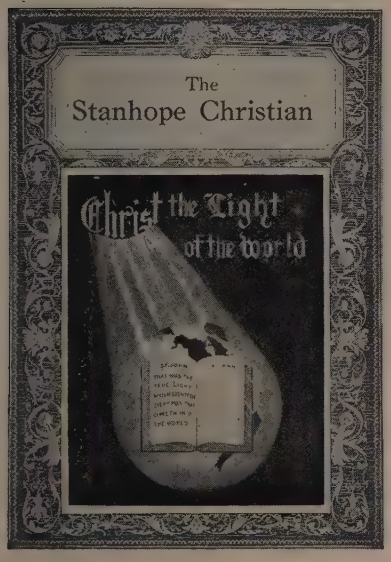

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An Easter Service of Poetry and Song

(From page 34)

Story

"The Hound of Heaven" by Francis Thompson.

Response

I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Saviour true,
No, I was found of Thee.

Hymn

"Are ye able," said the Master,
"To be crucified with me?"
"Yea," the sturdy dreamers answered,
"To the death we follow Thee."

Chorus

"Lord, we are able," our spirits are Thine,
Remold them, make us, like Thee, Divine.
Thy guiding radiance above us shall be
A beacon to God, to love and loyalty.

"Are ye able" to remember,
When a thief lifts up his eyes,
That his pardoned soul is worthy
Of a place in Paradise?

"Are ye able?" still the Master
Whispers down eternity,
And heroic spirits answer
Now, as then, in Galilee

Earl Marlatt.

Offertory

"Meditation" _____Morrison

B. EASTER

Scripture_____John 20:1, 11-18

"On the first day of the week, very early, while it was still dark, Mary of Magdala came to the tomb and saw that the stone had been removed from it. . . . Mary remained standing near the tomb, weeping aloud. She did not enter the tomb, but as she wept she stooped and looked in, and saw two angels clothed in white raiment, sitting one at the head and one at the feet where the body of Jesus had been. They spoke to her. 'Why are you weeping?' they asked. 'Because,' she replied, 'they have taken away my Lord, and I do not know where they have put him.' While she was speaking she turned around and saw Jesus standing there, but did not recognize him. 'Why are you weeping?' he asked; 'whom are you looking for?' She, supposing that he was the gardener, replied, 'Sir, if you have carried him away, tell me where you have put him and I will remove him.' 'Mary!' said Jesus. She turned to him. 'Rabboni!' she cried in Hebrew: the word means 'Teacher.' . . . Mary of Magdala came and brought word to the disciples. 'I have seen the Lord,' she said."

(Weymouth).

Response

The world cannot bury Christ.
The earth is not deep enough for His tomb;
The clouds are not wide enough for His winding sheet.
He ascends into the heavens,
But the heavens cannot contain Him.
He still lives — in the church which burns unconsumed with His love;
In the truth that reflects His image;
In the hearts which burn as He talks with them by the way.

Unidentified.

Leader

There is no death. For year on year, reborn,
I wake to larger life, to joy more great.
So many times have I been crucified,
So often seen the resurrection morn,
I go triumphant, though new Calvaries wait.

Response

Bring resurrection daily to my heart,
Master, I pray;
No special season would I set apart
In ritualistic way,
But let my purpose so reflect Thy living
That through my touch may pass divine life giving,
And seeing Thee in me today
Some souls shall say,
"The Lord is risen today."

Margaret Walker Clapp.

Leader

Easter must be reclaimed.
Too long the world has missed the Easter glow,
Charmed by the glitter of a fashion show;
A dress parade; a gala holiday,
With church-bound manikins upon display.
The faith of Easter never will be caught
By making Christ a fleeting afterthought.

George W. Wiseman.

Response

Easter must be redeemed
From revelry that marks the end of Lent,
And worshipers who yearly are content
To journey to God's house, and then forget
That Christ still lives when Easter's sun has set.
The vision fades; the power soon is lost
If Easter does not lead to Pentecost.

George W. Wiseman.

Story

"The Toiling of Felix" by Henry van Dyke.

Affirmation of Faith

I believe that the life everlasting flows from the Fatherhood of God as the stream from the spring. I believe that the Risen Christ is the visible witness to the sublime truth that the grave has no victory, and death no sting. I believe that immortality is something to be lived rather than something to be proved. I believe that the universe is God's house, that this world is not the only habitat of the living, but that in His house are many rooms. I believe in holding daily life under the quiet light of eternity, and in pasturing our thoughts in the amazing love of God.

Frances J. Olcott.

Anthem

"He Lives Again"_____Von Berge

C. INTO ALL THE WORLD

Scripture_____Matthew 28:16-20

"As for the eleven disciples, they departed for Galilee to the hill where Jesus had arranged to meet them. There they saw him and prostrated themselves before him. Yet some doubted. Jesus however came near and said to them, 'All authority in heaven and on earth has been given to me. Go there-

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fore and make disciples of all the nations; baptize them into the name of the Father, and of the Son, and of the Holy Spirit and teach them to observe every command which I have given you. And remember, I am with you always, day by day, until the Close of the Age'."

(Weymouth).

Response

Hark, the voice of Jesus calling,
"Who will go and work today?
Fields are white and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward He offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me"?
If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door;
Gladly take the task He gives you;
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, send me, send me."

D. March.

Leader

Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright,
Yours to pass on when you no more need light;
For there are other feet that we must guide,
And other forms go marching by our side;
Their eyes are watching every smile and tear
And efforts which we think are not worth-while,
Are sometimes just the very helps they need,
Actions to which their souls would give most heed;
So that in turn they'll hold it high
And say, "I watched someone else carry it this way."
If brighter paths should beckon you to choose,
Would your small gain compare with all you'd lose?
Hold high the torch!
You did not light its glow—
'Twas given you by other hands, you know.
I think it started down its pathway bright,
The day the Maker said: "Let there be light."
And He, once said, who hung on Calvary's tree—
"Ye are the light of the world. . . . Go! . . . Shine—for me!"

Response

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues,
To tell men how He died;
He has no help but our help,
To bring them to His side.

Annie J. Flint.

Leader

Pass on the torch, pass on the flame;
Remember whence its glory came,
A darkened world awaits the light,
The dawn of peace, the day of right.

Response

Lord Christ, we take the torch from Thee,
We must be true, we must be free,
And clean of heart and strong of soul,
To bear the glory to its goal.
O Lord of Life to Thee we kneel,
Maker of men, our purpose seal;
We will, for honor of Thy name,
Pass on the torch, pass on the flame.

Story

"Quo Vadis."

Leader

Where are you going, Christian,
With your eager face, and your fiery grace?
Where are you going, Christian?

Response

To fight a fight with all my might;
For truth and justice, God and right.

Leader

Where are you going, Christian?

(Turn to page 39)

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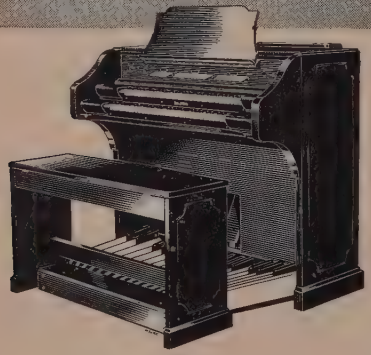

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The Rent Veil

*A Sermon by Professor W. M. Clow**

And behold, the veil of the temple was rent in twain from the top to the bottom.—Matthew 27:51.

IN the Christian view of the world, the day of the cross is the high day of the world's history. By the way of the cross of Jesus, as by an open door, the whole world of created life passed upward into a new kingdom—the Kingdom of Heaven. And quite apart from any doctrine devoutly accepted by Christian faith, the deed of Calvary, has been, and is, the most dominant fact in history. The cross has become the symbol of devotion, the measure of duty, and the impulse to righteousness for the civilized world. The nations who have accepted its message, even although many of their members know it only in name, and live selfish, earthy and sordid lives, lead in the van, and they are imposing their wills, enlightened by its grace, on lower races. The finer spirits among them have only one aim: to fashion their lives after his who died upon the cross, and to lead all men into its secret of love.

The Christian view further asserts, what is not so universally accepted, that the power and blessing of the cross of Jesus spring from what it has done. It has given a new knowledge of God and of man; has set forth a moral ideal beyond the unaided power of man to conceive; and, this above all, has brought God and man into a new relation of redeeming love on one side and responsive trust on the other. That is the truth vouched for by millions of living men. It is the truth maintained by the apostles. It is the truth which beats as a constant impulse in the hearts of the writers of the gospels. They tell the story of the day of the cross with a fulness of detail and a solemnized restraint, not because it is a deed of horror, not because of their personal interest in Jesus, not because of its noble testimony to righteousness, but because they believe that on the day of the cross the eternal Son of God became "the propitiation for the sins of the whole world."

It is therefore with a purpose, whose importance we are apt to overlook, that the Evangelists tell us that in the moment when Jesus died, "Behold, the veil of the temple was rent in twain from the top to the bottom." No Jewish reader of the gospel would miss the import of that sentence. The veil of the temple was the woven curtain of blue and purple and scarlet and fine twined linen which hung between its inner and outer courts. The outer court was the holy place in which the ordinary priests ministered. But within the veil was the Holy of Holies, the "shrine, remote, occult, untrod," into which the High Priest entered, alone, once a year, with his basin of blood, to make atonement for the sin of the people. The rending of that veil was an event whose pregnant significance needed little exposition. The priests who heard the tearing of its interwoven strands, turned to gaze into the cloistered seclusion of God's inmost sanctuary, and then looked upon each other's ashen faces with questioning eyes. The people who were told the story saw its meaning in a flash of light. And Christian teachers, from these recording Evangelists to the eloquent author of the Epistle to the Hebrews, entered with eager joy into the conclusive evidence of the rent veil. The Holy Ghost signified to them that access to God, unhindered by sin and without the mediation of man, was open to all mankind.

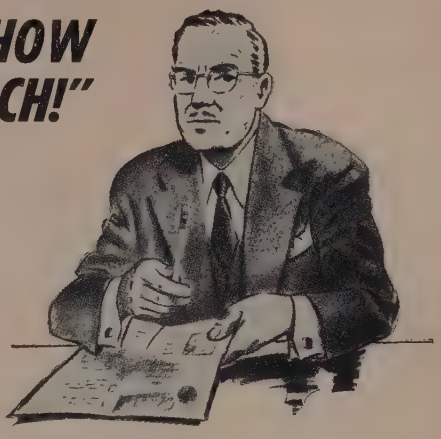
The rent veil had therefore a momentous significance. As Christian minds considered it, three suggestions arrested them. The rent veil was an interpretation, a symbol, and a prophecy. It was an interpretation of the death of Jesus—the way into the holiest of all was now made manifest. It was a symbol of the passing away of the priest and his ceremonies. And it was a prophecy of the entrance, at last, for all the people of God into his eternal presence and communion. These three great ends, with all the revelation which shines through them, and all the motives that break from them, and all the hopes that cluster round them, were wrought out by the deed done in the day of the cross.

I.

The rent veil was an interpretation of the death of Jesus. Year after year the Jewish high priest entered in with the sacrificial blood to sprinkle the al-

*Professor Clow of Glascow was the author of many books of sermons. His use of symbolism in this Easter discourse to bolster up the philosophy of Protestantism is typical of his Biblical analysis. The sermon is found in a volume entitled "The Day of the Cross," published in London in 1909.

"I NEVER REALIZED BEFORE HOW LITTLE I GAVE TO MY CHURCH!"



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tar. Year by year, as their own hearts told them, this act of atonement had to be repeated. It did not make the comers thereunto perfect. There remained that gnawing conscience, or as we would say, consciousness of sins, not taken away. But when Jesus, in his dying moment, uttered the words: "It is finished"—both a human sigh of relief and a holy cry of triumph—the last, the perfect sacrifice for sin was made. All other sacrifices were abolished. They had been but makeshifts, and hints, and preparatives. All sacrifices whatsoever, not only the Jewish sacrificial offerings, but the sacrifices of humanity —as real although not so perfect, as much accepted by God, although not so filled with his light, as the slain lamb of the Temple—were rendered obsolete, and were ready to vanish away. "By one offering he perfected forever them that are sanctified." God was reconciled to man by an eternal redemption. The exclusion from the presence of God passed away in the rending of the veil.

Now that great truth has found a sure lodgment in the minds of men. To those who have accepted it in a clear consciousness of its grace, it has been the source of their peace and the well-spring of an unwearying devotion. It has made itself a power in the minds of all men who knew the revelation of God in Christ. The one truth today which all men accept, which sometimes blind men to other truths, is that God is love. Into every heart there has come the assurance that whatever may be a man's attitude towards God, he has been reconciled to man. That conception is an indestructible possession of the consciousness of men in Christian lands, and it is as strikingly absent beyond them. And it is due, in a way some do not imagine, to the teaching of Jesus, consummated and verified

(Turn to next page)

Easter Service of Poetry and Song

(From page 37)

Response

To lift today above the past;
To make tomorrow sure and fast.

Leader

Where are you going, Christian?

Response

To break down old dividing lines;
To carry out my Lord's designs.

Leader

Where are you going, Christian?

Response

To set all burdened peoples free,
To win for all God's liberty.

Leader

Then God go with you, Christian!
John Oxenham (Adapted).

Hymn

Faith of our fathers! living still
In spite of dungeon, fire, and sword,
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! we will strive
To win all nations unto thee,
And through the truth that comes from God
Mankind shall then be truly free.
Faith of our fathers, holy faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life:
Faith of our fathers, holy faith!
We will be true to thee till death.
Frederick W. Faber.

Benediction

Grant us Thy peace upon our homeward way;
With Thee began, with Thee shall end the day;
Guard Thou the lips from sin, the hearts from shame,
That in this house have called upon Thy Name.
John Ellerton.

Choral Response

Postlude

"Song of Joy"----------Kern

The Rent Veil

(From page 39)

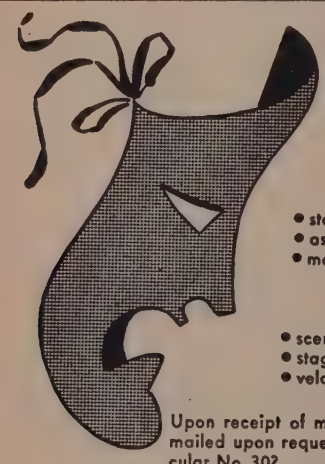
on the cross. The veil that hung between man and God—that must hang between sin and holiness—has been rent in twain by the one perfect, finished sacrifice of Christ.

That truth, however, seems to human hearts too great to be true, and there are two darkening departures from it in the teaching of men who profess to accept it. There is one great church in Christendom which has not pondered the rent veil. It has substituted the Mass for the Lord's Supper. Day by day, under a priestly consecration, we are told, the bread of the sacrament becomes the flesh, and the wine becomes the blood of Jesus. They are then lifted up to God in sacrifice by priestly hands. And the confessed purpose of this miracle, which honest eyes cannot see, and of this elevation of the host, which men with the New Testament in their hands know to be a vain oblation, is to represent what he is still doing in heaven, and to continue the sacrifice of Jesus offered to an offended God. Peter and Paul and John knew nothing of this sacrifice. The accounts of the Lord's Supper distinctly deny it. It is a product of superstition and priestcraft. And it has forgotten the interpretation of the rent veil. In the instant that the veil was rent in twain, all sacrifice passed away. "Christ entered once into the holy place, having obtained eternal redemption." He has offered one sacrifice for sins forever. God has been once for all, and by one final, decisive act, reconciled unto men. All that is needed now, for men who have followed the forerunner into the fellowship of God, is to eat and drink in remembrance of him, and as they show forth his death, receive his grace into their souls. The veil has been rent in twain.

The second departure from the full recognition of this truth is more innocent and yet not without loss. All of us have heard what has been called "the Gospel" preached, especially by men to whom has been given the gifts and the office of the evangelist. They have appealed to men to draw near unto God and he will draw near unto them, to come to him with true penitential confession, and his anger will be turned away, to rend their hearts and humble themselves, and God will turn from his wrath and be reconciled to them. But that is not the gospel of the cross; that is a meager version of the Old Testament message. It is a poorer gospel than even Jeremiah knew; it has not understood the teaching of the rent veil. Underneath all such preaching there lurks in subtle ambush that fetter on the souls of men— salvation by works. Its message is that, as we turn to God, as we offer the propitiation of our confession, or our repentance, or our humiliation, God will be reconciled to us. But God is now already reconciled to all men. By one act, needing neither to be repeated nor to be supplemented, God has been propitiated. God has been reconciled, not for your repentance, and not for your tears and prayers, but for the sake of the great dear cross of Jesus. The preaching of the gospel is the preaching of that atonement. The message of the preacher is: "God hath reconciled us to himself by Jesus Christ," and his appeal is, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God." Our repentance, our confession, our tears, even our faith, are only acceptances of the mercy of God. The more clearly a man understands the love and grace of God in the sacrifice of Christ, the deeper, the truer, the more absorbing will his faith and repentance be. The godliest saint has the most poignant sorrow for sin. But neither his tears nor his faith has moved the heart of God to forgiveness. "While we were yet sinners, Christ died for us." And therefore the preacher's gospel should be the story of the God and Father of Jesus Christ our Lord, who put away sins by the sacrifice of himself, and the preacher's aptest figure may well be—the rent veil.

II.

The rent veil was a symbol of the passing away of the priest and his office. No devout and thoughtful Hebrew dreamed that God dwelt within the shrouding curtain of the Holy of Holies. He knew that the heaven of heavens could not contain him. "Whither shall I go from thy spirit? Thou hast beset me behind and before," was the cry of his enraptured heart. God could be seen in the bush that burned before the eyes of Moses, heard in the still small voice that spoke to Elijah, and spoken to in Samuel's midnight prayers. The Hebrew knew that the temple was built to make God accessible, to assure his fainting faith that in one place God had specially made himself known, and that there he was to be entreated for sin. But he also knew that he—the common Israelite on whom no consecrating oil had been poured, and even the priests who served the outer tabernacle—dared not pass into the holy place, and commune with



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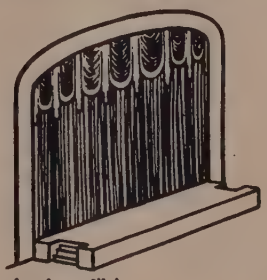

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God at his mercy-seat. One man, and one man only, could entreat with God for sin. But when the rent veil hung dissevered—a torn rag—it became the symbol that the Holy of Holies was open to all men—and that the priest and his office and ceremonies had passed away forever.

It was not only the priests of the Old Testament, and the priests of Pan, of whom the old legend spoke, retold by Mrs. Browning with a spiritual passion, who passed away when the hands of Jesus Christ, the world's one high priest, "waved calm and consecration," but all priesthood forever. The word itself should be made obsolete in Christian service and worship, since its innocence has been corrupted. Milton said that presbyter was but priest writ large. His prejudice misled him. For priest is presbyter writ small, crushed out of recognizance. It has never been left in any rubric or become a term of common use among Christian men but the curse and tyranny of priestcraft have found entrance by its door. It misinterprets the work of Christ. It dishonours him of his office. Truly there is a sense in which a man may exercise the priestly office for his fellow-men. He may pray for him to God, and plead with him for God, and truly there are men to whom God has given this special grace. But these are as often found among simple peasants, whose God-thirsty souls have drunk deep of the knowledge of God, as among those who have been called to the ministry of the word. But when any man, learned or unlearned, ordained or unordained, asserts that he can do for a man what he cannot do for himself, that God has given him a right to stand and mediate for sin between a human soul and his Father, or any privilege of special entrance to God on behalf of his fellow-men, or any office of transmitting blessing through his rites or ceremonies, he is disloyal to the one only Priest, he is drifting from Christ, he is hanging up again the patched veil between God and man.

Ah, brethren, let us cast out the priest, and let us keep him out by maintaining and using the liberty and simplicity and spirituality of our access to God, given by Jesus in the hour of the rent veil. We are at times tempered to despise the ordained simplicity of Christian worship, and to escape from its demand for spirituality. It is native to our slothful hearts to bring back the temple and its courts again—to please our eyes and sodden our spirits with elaborate ritual and spectacular ceremonies. There is a place for things beautiful in the worship of God, for the best and costliest and most

(Turn to next page)

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"If It Were Not So"

Jesus Gives You Assurance of Mansions

*by G. B. F. Hallock**

IT WAS the last night before his crucifixion. Jesus was founding his Rite of Remembrance. He was speaking very intimately to his disciples in all the dear relationship of an affectionate farewell. In substance or in paraphrase well within his meaning this is what he said to them:

Let not your heart be troubled. That is, do not allow yourselves to be overmuch saddened, utterly cast down by the thought of my going from you. You believe in God, that he is Truth, and if speaking would tell you truth and only truth concerning things of the other world. As Son of the Father and your most intimate Friend and Saviour I am asking you who believe in God to believe also in me, and to rely upon the things I am about to say unto you now.

In my Father's house, my Father's home, in that gathering-place of the Father's children, there are many mansions. The hope you have been cherishing of a home over there is well founded. It is a reality. Most wonderful places are prepared awaiting your coming. He does not attempt to describe them. But "mansions" cannot mean hovels. The word plainly implies places of abode very desirable and of beauty beyond description.

In the Bible there are many passages describing the beauty and the blessedness of that home over there. They tell of its freedom from sickness and sorrow and sin. They speak of its meetings and reunions and of its banqueting joys. Think of the implications of one passage only where it is said that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. Here Abraham is himself, and Isaac is himself, and Jacob is himself. And impliedly we are to be ourselves and our loved ones themselves. Identity is not lost. It persists. This is a word-picture of a feast. We shall know each other there. We shall sit down together to reunion, to converse, to fellowship one with another and especially with our Saviour, at that heavenly feast.

Yet far more gladdening than having the finest figurative language concerning that home is it to know what Jesus himself said about it. He came from that home. He knew all about it. He not alone spoke of the many mansions and the Father's house, but he absolutely confirmed our best beliefs concerning it. He goes on plainly to say that if our looking forward to a life beyond were a mistaken thing, a hope that never could be fulfilled, I would have undeceived you. Never would I have allowed you to go on anticipating that which could not be. If it were not so, I would have told you.

These are words of strongest possible assurance. If your expectations were mistaken or ill-founded, if I had found you cherishing a false hope, never would I have allowed you to go on in such delusion. If it were not so, I would have told you. Nothing could be stronger than that. This is our supreme assurance.

But Jesus goes on to add still further comforting assurances. I go. Yes, I am to be separated from you for a time; but I go to prepare a place for you. A prepared place for prepared people! Such is that heavenly home. Yet that is not all he said. He further adds: And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also. Receive you! Receive you where? Where is heaven? He does not say. He does not locate or place it hither or yonder. Far better, he says, And receive you unto myself, that where I am there ye may be also. It is where he is! And that is what makes heaven for his followers.

Fellow disciples, in our meditations of this "Sacred Week," and always, let us accept Christ's valedictory words of comfort. They conveyed sublimest assurance to his disciples then. They convey sublimest assurance to us today.

*Assistant minister emeritus, Brick Presbyterian Church, Rochester, New York.

The Rent Veil

(From page 41)

lovely we can procure. But in Christian worship, with its supreme regard for liberty and spirituality, simplicity is a necessity, and the sensuous is always a peril. There is a danger, proved by experience, that the very means innocently and honestly devised to bring all heaven before our eyes, the solemn, pealing music, the thrilling voices of the well-trained choir, the stately pillars, the vaulted roof, the windows with their pictured emblems may shut out the sense of the presence of God. The hunger after formal ceremonies,

gorgeous vestments, and solemn processions may be only a sign that spiritual realities have been fading from before our eyes. The truth ever overlooked is, that forms are not evil if they can be filled with meaning, but the more elaborate the ritual the greater is the devotion required, and the certainty is that the form will maintain itself, and may harden into an iron bond. Its tendency is to bring in a doctrine false to the free and spiritual worship of the gospel. An elaborate ritual and a simple worship, in which all things are done decently and in order, cannot subsist together, and the simpler worship is in the end the more moving of the two.

The most devout statesman of the century, the man whose spirit was accustomed to worship in stately cathedrals and with a most ornate ritual, has given his testimony that the most solemn and impressive service he ever attended was in a barn in the south of Ireland, when they were but thirteen worshippers, and the preacher was a simple, unlettered man. And he has left it on record that no music could lift the soul nearer to God than that time-honored hymn "Rock of Ages," sung by the voices of a congregation of believing men. Let us stand fast in the liberty wherewith Christ has made us free, and be not entangled again in any yoke of bondage to the priest and his ceremonies. Be it yours to remember that ye are a kingdom of priests, a royal priesthood. Be it yours to remember that "there is but one mediator between God and men, the Man Christ Jesus." Be it yours, when either man or rite or ritual comes between you and instant, constant, access to God, unconditioned by time or space, or by human will—to recall the veil of the Temple rent in twain from the top to the bottom.

How precious to a man to whom Jesus is Lord are these words! I hear them when I see a little child kneeling at his mother's knee and saying, "Our Father which art in heaven." I hear them in the pleading of the lonely worshipper in his secret approach to God, knowing himself to be in the Holy of Holies. I hear them in the sweet psalms of family worship, and in that exercise of the most solemn and most beautiful of all offices, when the "priest and father prays." I hear them from many a hillside and lonely moor and wind-swept seashore, where men have met to worship God in liberty of conscience, with only the awe in their hearts for the consecration of their sanctuary, the blue veil of heaven to suggest the infinite mercy of God, and its white clouds to

(Turn to page 45)

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The Roots of Preaching

Suggestions for Creative Preaching

by Harold F. Carr

WE HAVE BEEN considering the soil in which sermons grow. Now we ask, "Just where did one good sermon grow?" It is interesting to know about the gold in the hills but we want now and then to hold a nugget in our hands.

Easter is a glorious time to try this. We should search for one good example of a life worth lasting forever. If we can't find one such we probably can't effectively sermonize on life eternal.

An artist has to paint a particular flower or field. He can't paint a trend or a tradition in one picture. A good sermon portrays one belief, one experience, one hope, one incident, one fact or one authentic scriptural teaching.

REGARDING OUR READING

Following our purpose to give a definite source for a sermon let us consider reading hymns. When it comes to Easter especially, look for a hymn by Henry Webb Farrington to the tune Shirleyn by Earl E. Harper. The first stanza is, "I know not how that Bethlehem's Babe could in the God-head be; I only know the manger Child has brought God's life to me."

It was a favorite hymn for me: It became a sermon when some of my parishioners told me how much it helped them in the time of sorrow. Furthermore, some people who had found a source of strength in this hymn asked me to use it at Easter. No wonder. Listen to the last verse: "I know not how that Joseph's tomb could solve death's mystery; I only know a living Christ, our immortality."

This may lead you to look in your hymnal for hymn verses beginning, "I know not . . ." and for others beginning with, "I know . . ." Make a list of scriptural sentences by using the concordance with the same phrases.

One more suggestion. Get a good hymnody and read about the author and composer of the hymns you are using.

IN A MANNER OF SPEAKING

Easter, of all times, we should base our sermons on the experiences of people. What were the words of the first century Christians whose priceless sayings are given in the Gospels?

Joseph Fort Newton said that his mother's favorite text was from the Epistle to the Galatians: "I live by the faith of the Son of God, who loved me and gave Himself for me." When she quoted it, she often emphasized in awe-struck tones, "gave Himself for *me*." Well, what did the early Christians say about the resurrection which gives *me* a sense of everlastingness?

For our own spiritual depth we can study again the resurrection. For our sermons perhaps we had better tell what the resurrection means in lifting us into the realm of immortal living. We can search literature for carefully written testimonies as to belief in immortality. Then we can choose the most courageous and sensitive people we know and hold holy conversation with them about it. And then we must arrange our convictions in such a way that the people are persuaded that all this has majestic meaning for their lives now. Is that idea in the introduction? Is the text one which conveys "for me" atmosphere? Is the conclusion an offering of God's love forever?

WALKING WITH THE GREAT

This is no month to spend time on any one biography. The newspapers and magazines have been full of lists of the greatest men in the first half of the century. One newspaperman's poll decided that Pasteur should be listed because his influence lingered on.

The first step is to go to a library and study the various lists and make notes. Then study the men selecting the lists and see what made them choose as they did. How about finishing the search with a meditative question: What does each of the nominees of fame really mean in my life? Of course there is a social something which we can't evaluate. For that matter the lists are an intellectual recreation. Yet there can be a value if we think about their meaning for us. We can take a quick look through the library index for articles on each. If there is a file of old magazines see what was said about these great ones in years gone by.

PREACHING AT EASTER

There are times when the religious message can be brought by some other method than a sermon. Christmas and Easter lend themselves to music, art, pageantry, ritual and high traditions.

It is a constant surprise to me to find the studious ministers who have the highest respect for the place of the sermon making this concession, and using music and ritual and pageantry at the high festival times.

Sermons should at least link the people with other means of devotion. An effort should be made to make them extraordinarily usable and keepable.

An Easter sermon could be, "Ways of Living Forever." Poetry, scripture and music can help such a sermon. Another subject, "Those Who Live Longest," can be brief and have material which people will keep and ponder.

A BASIC IDEA

In carrying on with the intent of giving a specific instance instead of saying where we can go for many basic ideas, let us note one place where a templed thought was found.

On page 31 of the first volume of *Man's Disorder and God's Design* — The Amsterdam Assembly Series,* Dr. Clarence Tucker Craig is discussing the church of the New Testament. "Since the Church was by definition the people of God, there could not possibly be more than one . . ." He emphasized that the believers felt they had been called into a society which God had chosen. "They were the Elect, the Chosen."

A few paragraphs later, Dr. Craig says, "No one can doubt, however, that the resurrection of Jesus was central for the Church of the New Testament. Those who believed that God had raised Christ from the dead comprised the Church."

When a careful scholar says such words we have a basic idea which we will have to share.

*Harper & Brothers.

A NEW LIGHT

Mary,* a novel by Sholem Asch, will give understanding of the times and people when Jesus was born. The book does our nervous age a service by slowing the readers to a walk. We see more when we walk. We can't read this one as we run nor by paragraphs. Let us predict that any pastor who reads this will make some notes and file them with his Christmas plans.

*G. P. Putnam's Sons.

The Rent Veil

(From page 43)

represent the ascending incense of their prayers. I hear them again when I meet with the people of God in their house of prayer, remembering that his believing people are now the only temple on earth. I hear them most clearly of all when men meet to celebrate the feast of the supper, when bread and wine are passed from hand to hand, and there is no priest to presume and to bar the way to God. And I hear the words ringing with the voice of apostolic condemnation, in those places of prayer where an altar has been built, and a priest stands within his privileged chancel, and exercises an office which Jesus abolished. Then as I look up, I see in imagination the veil rent in twain, and lament that men do not understand that the priest and his ceremonies have passed, forever, away.

III.

The rent veil was a prophecy of the entrance at last, for all the people of God, into his eternal presence and communion.

"Which hope we have," says that mighty master of the Israel of God, the author of the Epistle to the Hebrews, "as an anchor of the soul, sure and steadfast, and which entereth into that within the veil, whither the Forerunner is for us entered—even Jesus." Jesus, in dying, did not only rend the veil, he passed within it. For when he took our flesh upon him it became a veil between him and God. He walked in the porch and vestibule of time without the temple of the heavenly presence. By faith and prayer, by the upward look, and by the midnight communion on the mount, he maintained his fellowship with the unseen God. His cross, like the altar of incense in the tabernacle, was built in the outer court. But when he bowed his head and gave up the Ghost, "the veil— that is to say his flesh" was rent in twain, and with his soft breathing, "Father into thy hands I commend my spirit," he passed within the veil. For forty days he "appeared" unto men, but it was but as the high priest of their profession coming out of the presence of God. The skin of his face shone, so that men who knew him were awed and dazzled, because he looked on the unveiled glory of God. His life was now within the veil.

We also dwell yet in the outer court. There is a way into the holiest of all not yet manifest to us. There is a vision of God no mortal eyes can see. The veil of flesh hangs between. "Now we see as in a glass darkly, but then face to face." "Now we know in part; then we shall know even as we are

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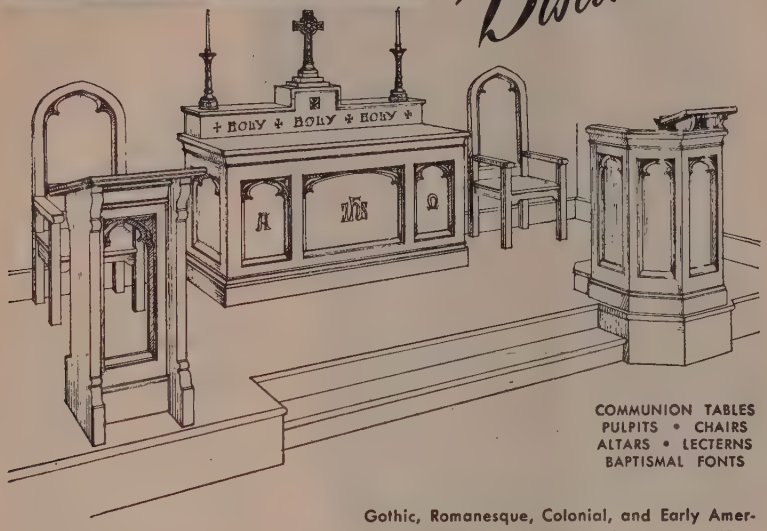

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known." "His servants shall serve him, and they shall see his face." At times we look into the eternal future and all is dark, and we chill with doubt and fear. At times men dream dreams of which they speak, and tell us of the visions of their imagination to comfort our hearts. But we have no need of such childish consolations. We have a more sure word of prophecy—the prophecy of the place prepared for us within the veil; the prophecy of the presence and communion of God. That is enough. It is not a leap in the dark we take; it is not a passing out in a darkness deeper than midnight "to inherit the vasty halls of death"; it is not even, as the unlit heart of the Jew expected, the shadow and dust of Sheol. Death is only the rending of the last veil, and we also shall pass in after our Forerunner, to see him as he is—to be forever with the Lord.

A Prayer

O Almighty and most blessed and most gracious God, who hast revealed Thyself in Him who veiled His Godhead that He might unveil Thy glory; and rent the veil of His flesh that by its sacrifice He might unveil Thy love and grace; and hast made Him the eternal sacrifice and only priest of men, grant that by the power of Thy Holy Spirit the veil on our hearts may be taken away, and we may look on Him who loved us and gave Himself for us, and so be changed into the same image from glory to glory, until at last we shall see Him, with unveiled face forevermore. And to Thee, the Father, Son, and Holy Ghost, shall be the praise and glory forever. Amen.

A HYMN FOR MAUNDY THURSDAY

Jesus in the Garden

To Tune "Merrial" 6.5.6.5.

Jesus in the Garden,
Kneeling there in prayer,
Calling on the Father
For His love and care.

Jesus now is praying
In Gethsemane;
Drops of blood are falling
In sweat flowing free.

"Let this cup pass from me,
If it be thy will,"
Looks ahead the Master
To a lonely hill.

"It's not my will, Father,"
Now we hear Him say.
"It is thy will holy,
There's no other way."

Jesus in the Garden,
Kneeling there in prayer,
Yielding to the Father,
Knowing He doth care.

In the Holy Garden;
Left alone to pray,
We now leave the Master
In God's holy way.

Feltham S. James.
Denmark, South Carolina

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

When We Are Old

Even to white hairs I will carry thee. —Isaiah 46:4.

IT is amazing how little the Bible says about old age. There are a few tender touches in the Old Testament; in the New Testament nothing at all—perhaps because the end of the world was expected and no one would get old. There is, of course, the great passage in the twelfth chapter of Ecclesiastes, beginning "Remember now thy Creator in the days of thy youth." Then follows the perfect description of the slow decay and final collapse of the body—its return to the earth as it was, the spirit to God who gave it.

A French proverb says, "Fears of old age disturb us, yet how few attain it"; and that was true in the old days. Great length of life was very rare. Old age was an awful thing in the pagan world; hence the Greek saying, "Whom the gods love die young." How different it is in our day when the race is more kind. The amazing thing today is the altered attitude of old people toward old age. They do not let down and give up to be old so early. Samuel Johnson felt that he was old at forty. Shakespeare retired at forty-eight. Lincoln wrote of himself as "old and withered" at forty-seven, before he became President.

What to those men was the old age of youth is now the youth of old age. Cicero wrote an essay on old age—wise in many ways—but he died at sixty; he would be regarded as young today. There are more people over sixty-five in the world today than ever before; they are young in spirit, full of zest. Browning wrote of old age as the best part of life, "the last for which the first was made." If we are a little dubious about his doctrine, we do not fear old age as our fathers did. Many do their best work after sixty-five—Einstein is still trying to grasp the central unity of the universe!

Oddly, there is no really great book about old age. Books about childhood and youth are many and wonderful, but no study of old age has appeared. One story, "All Passion Spent," by Sackville-West, is a gem, in the delicacy with which the thoughts and emotions of age are sketched. But, alas, it leaves out the dealings of the soul with God, as so many books in our day do.

Just as I was about to insert here the outline of a sermon of mine entitled "Dreams in the Desert," a telegram was handed me announcing the death of my great, dear friend, Joseph Fort Newton—he of the Sphinx-like wisdom, the radiant soul and the shining, silken sentences. It seems impossible—and it is—for the name and works of Newton will be remembered as long as the English speech is written and spoken. For half of my lifetime Dr. Newton was my friend—one of the wisest, wittiest, sweetest friends I have ever known. All about the English-speaking world his passing will be mourned. In the uniqueness of his greatness he leaves no successor: poet, prophet, philosopher, mystic and saint—in some respects the greatest homiletical genius of his age. Perhaps I shall write more about him later; for the present I can do no better than give my readers, not his last, but one of his last informal sermons.

While old age may be put off, still it comes at last and must be faced. It has its disadvantages, failing powers, stiff limbs, "the lean and slippered pantaloon, sans teeth, sans eyes, sans taste"; and we might add sans memory. If only we could forget the things that ought not to be remembered. If age clips the imagination, it also cools the fires of passion and brings serenity.

Old people often display little sense of time. Or rather they have a different kind of time, as a child has. Time and tempo express the same idea, but the spiritual tempo of age is not that of youth. Really, it might be better for some of us if it were. Youth and age hold different opinions of what is relevant. Relevant to what? Our ambition, our success in life, or the real business of living? The old have a clearer sense of values than most men of middle life. They see "a landscape instead of separate fields"; life as it is, not as man has marred it by his etiquette, his red tape and his barbed wire. They have discovered that what we call "realities" are very different from reality.

Akin to this clearer, kinder, wiser view of life—more tolerant and less dogmatic than youth—the tendency of age is to shed day by day concerns. It is as if, long inured to harness, the soul rebels, kicks over the traces, and enjoys being free.

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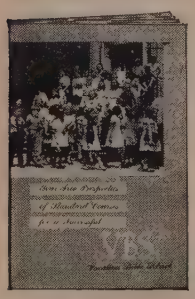

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The end-time of life wise lived can be a benediction, large, gentle, gracious, shedding irrelevancies, rejoicing in a sense of the kinship of things.

Youth is self-centered; it loves cliques, the more exclusive the better. It rarely gives love unless it is returned. Not so age, whose affections, if less turbulent, are less touched with selfish motives. Old men seldom feel, as young men do, that the whole world rests upon their back to be set right. Youth seeks very high for what is near by. It is as we grow older that the single things reveal their wonder. Tennyson saw the whole mystery of God and man in a tiny flower in a crannied wall. After fifty our bottle of knowledge is so shaken as to be of one color. Faith is for youth; trust is for old age. "Our old neighbor God," is the attitude of age, and we must love our neighbor as ourselves. Age is opportunity no less than youth, only in different dress. Ambition lures youth, avarice pursues age — both must be watched lest they trip us up. The saddest thing on earth is old age and sin—a crass, crafty, cruel, impure age—worse, even, than a "set, gray, apathetic end." How to grow old is a fine art.

To keep in age the faith, wonder and glow of youth, ripened, verified, obeyed—that is real wisdom. May all of us learn to grow old graciously; as the sun shines in our faces may they be bright with faith, hope and love. At eventide may there be light all 'round the sky!

POETIC WINDOWS

The Light From the Cross

I walked in the garden at sunrise
As flowers were kissed by the dew,
I bent my head toward each petal
Hiding my tears from view.

I walked in the garden at nightfall
When winds tore each tree asunder,
I saw the destruction of beauty,
By lightning, confusion, and thunder.

What did I see in the garden
In the hours of the early morn,
When my heart like the gentle blossoms
Lay broken and torn?

I saw the great tender mercy
Of a hand caressing each flower,
I saw only truth and the goodness
Prevailing through each golden hour.

What did I hear in the garden
As I walked in the shadows and gloom?
I heard a voice gently whisper
As if from some distant tomb.

Unless your heart has been broken,
Trampled and crushed in the dust,
Unless your soul has been shaken,
Bereft of all mercy and trust.

How will you learn to know me,
As I clasp your hand closely in mine,
How will you know that I am the Master,
That my light eternally shines?
—Mildred Kuebler

Shade by Shade

The snows come from the skies,
Flake by flake,
And of drab stiles and styes
White beauties make

The greatest works of art
And love are made
With tireless hand and heart—
Shade by shade!
—C. E. Gillam

My Hallowed Place

There's a corner in my kitchen
Where I talk to God each day.
When everyone has left the house,
I think and plan and pray.

I close the doors and windows
To keep the quiet in;
I ask for strength and guidance
Ere the tasks of day begin.

I banish every unkind thought,
All weakness, lack and pain;
Let love divine pour into me
Till I am new again.

No matter what my duty,
Be it strange or new or grim,
I am able to perform it
If I put my trust in Him.

His promises are meant for me;
I claim them for my own;
I try to merge my will with His
And see His way alone.
—Ruby C. Ballenger

Mary at the Cross

And Mary stood beside the cross! Her soul
Pierced with the selfsame wound that rent His side
Who hung thereon. She watched Him as He died—
Her son! Saw Him paying the cruel toll
Exacted by the law, and unbelief,
Since He their evil will had dared defy.
There stood the mother helpless in her grief,
Beside the cross, and saw her first born die!

How many mothers in how many lands
Have bowed with Mary in her agony,
In silence borne the wrath of war's commands,
When every hill is made a Calvary!
O pity, Lord, these mothers of the slain,
And grant their dead shall not have died in vain.
—Clyde McGee

The Back of God

I prayed to see the face of God,
Illumined by the central suns
Turning in their ancient track;
But what I saw was not His face at all—
I saw His bent figure on a windy hill,
Carrying a double load upon His back.
—J. R. Perkins

SELECTED PROSE

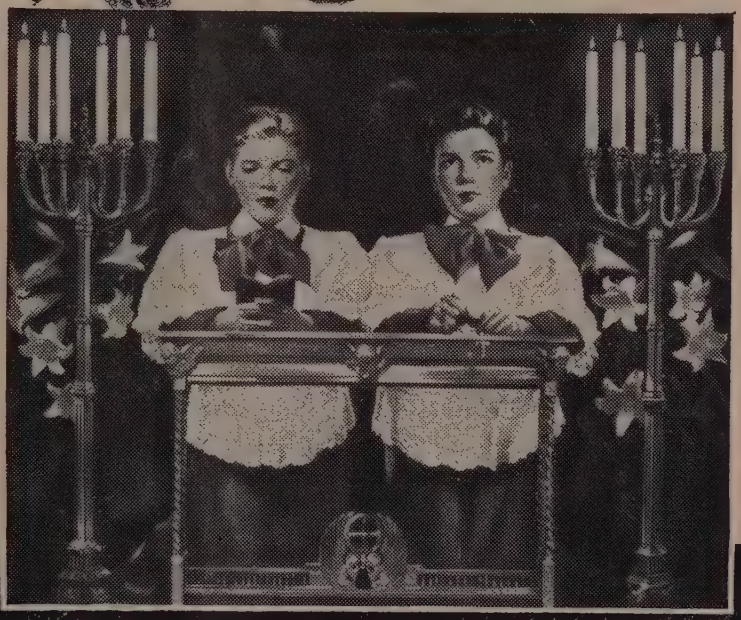
The Appeal of Good Friday

It is an impressive fact that the appeal of Good Friday has persisted

with little weakening through nineteen centuries, but an age which overturns many ancient institutions and beliefs may ask if the influence of this day is likely to endure. The future might find our country peopled by a generation almost ignorant of the Bible, and the danger is not so small that either church or state can afford to disregard it. But a more immediate risk is that the value of the day may be lowered for many people by a reduced idea of the event which the day commemorates. In some degree, no doubt, the scene on Calvary must always touch the hearts of those who contemplate it; none who are not debased or wholly irreflective can view it without some degree of emotion. Yet the real significance of Good Friday depends less upon our perception of the sufferings than upon our conception of the Sufferer. An attitude that is rather popular today attempts to combine admiration for the character and teaching of Jesus Christ with a denial of his divine claims. On Good Friday the logical consequences of this attempt becomes clear. When our eyes are turned toward the cross we cannot evade the question—who is he that hangs upon it?

Two answers are possible. The one has been the belief of Christendom through nineteen centuries and affirms that he who suffered was, and is, the divine Son of God. The other accounts him merely human; a great teacher who so exasperated the religious authorities of his day by the novelty of his doctrines that they put him to death. This theory makes Good Friday the commemoration of a human tragedy and nothing more. It would justify regret for the premature and brutal end which befell this wise Jewish teacher, as the killing of Sacrates might be regretted, but it would deprive the anniversary of any deeper significance. And, whatever else may be said of this view, nothing can be historically more certain than that if such had been the belief of the church in the first century, in the twentieth there would have been no Good Friday to observe. Indeed, there would have been no church, which at its beginning was a companionship of men and women already convinced that Jesus Christ was to be worshipped as the Lord. They knew that he had died upon the cross; they were no less sure that he had risen from the dead. Attempts to argue that only at some later stage Jesus was deified by the church have long since been abandoned by every serious student. Whether the first Christians were right or wrong in their belief is a point open to discussion, but what that belief was admits of no doubt at all. As a matter of history, it was not

Easter morn! How fresh the blooms, how blue the sky, to remind us that above and beyond us shines the everlasting grace of our Lord! How thankful we should be that in this land of liberty we may still sing to Him who rose on Easter Day!



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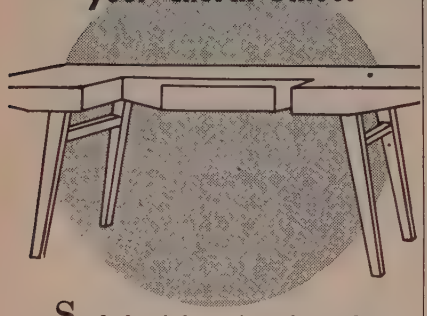

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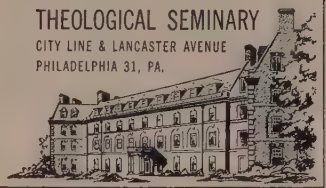

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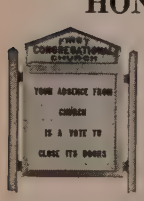

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the church which created belief in the divinity of Jesus Christ; it was an antecedent belief in his divinity, a belief forced by experience upon those who held it, that created the church. And, if the belief were false, both the existence and the persistence of the church become almost inexplicable.

A restatement of these simple facts is not superfluous for an age which suffers from much vague and ill-informed talk about the Christian faith and its origin, while they acquire a special relevance from the return of Good Friday. At this time even convinced Christians, accepting the claims of Jesus Christ without reserve, are too prone to think of his passion apart from its sequel. The story of the crucifixion moves them so profoundly that to dwell upon its awfulness and horror in a fashion that would be justified only if Good Friday were not to be followed by Easter. We shall miss the full appeal of the day if a vivid sense of our Lord's human sufferings is allowed to obscure for a moment the fact that he was divine even while enduring the agonies of the cross. The scene takes on, it is true, a new awfulness with the realization that those who slew Jesus, though they knew not what they did, were crucifying their divine Lord. Yet its appeal is changed, because mere compassion and sympathy, such as might be bestowed on a human sufferer, becomes inadequate; it is adoring worship which the sight of the crucified Son of God must draw from us, and worship which will transmute itself into renewed vows of service.

Again, as we are confronted by the cross on Good Friday, our Christian faith forbids us to forget even for a moment that he who died was also he who triumphed over death. On this point there is often a regrettable contrast between the atmosphere of the New Testament writings when they recall the death of our Lord and the kind of atmosphere which many of our church services seem designed to create on Good Friday. This is apt to be one of unrelieved sorrow, of tragic mourning. Congregations are urged to identify themselves with the disciples on the first Good Friday and so reproduce so far as possible their emotions. Such, emphatically, is not the true appeal of the day. The grief of those disciples was immeasurably profound because they had not in any complete sense become Christians. They knew that their Master had died; they had no longer, if ever they had possessed it, the slightest faith in his power to overcome death. But we have the knowledge of that Easter victory which for them was utterly incredible. For them at the moment it was the most dreadful of all days, but it is "Good" Friday which is to be observed, and our worship should not be a passionate protestation of grief stultifying the epithet.

* * *

To the question, then, What should be the present appeal of Good Friday? An answer may be found in the experiences of the first Christians.

1. They rejoiced in the cross because it had bestowed upon them a clear sense of pardon. No better than ourselves could they fathom all the mystery of the atonement; enough for them to be sure that they had sinned, and sure that the crucified Jesus, their Savior, had won forgiveness of their sins.

2. They were conscious that through the passion, the resurrection, and the consequent gift of Pentecost, a new transforming power had come into their lives. This was no mere conjecture, but a fact verified daily, a fact which all who came into touch with them were compelled to recognize.

3. Once more, they rejoiced in the cross because it had demonstrated, as nothing else could, how immeasurable and continuing was the love of God. * * * When we watch Jesus Christ on the cross, marveling at his disregard of self, his compassion for his enemies, his tender solicitude for his friends, we are not contemplating a love which manifested itself for a few remote years and then ceased to be. All of love that our Lord was on Calvary he is today and forever; the story of the cross discloses the eternal and changeless character of God. Immeasurable comfort is to be found in that truth. The love shown on Good Friday is the love that is ever about the paths of men, to rescue them from their follies, to guide them through all the chances of this life, and to welcome them home at last.—This somewhat abbreviated version is from a religious editorial or, (as the English would say) leader, which appeared in *The Times* of London. The writer in anonymous, but I feel that it has marvelous didactic and homiletical possibilities.

Bereavement

Bereavement is the deepest initiation into the mysteries of human life, an initiation more searching and profound than even happy love. Love remembered and consecrated by grief belongs more clearly than the happy intercourse of friends, to the eternal world; it has proved itself stronger than death.

Bereavement is the sharpest challenge to our trust in God; if faith can overcome this, there is no mountain which it cannot remove. And faith

can overcome it. It brings the eternal world more near to us and makes it seem more real. It is not that we look forward to anything remotely resembling Ezekiel's vision of the valley of dry bones, still less could we find any comfort from the pathetic illusions of modern necromancy. These fancies have nothing to do with our hope of immortality, which would be in no way strengthened by such support. Rather does pure affection, so remembered and so consecrated, carry us beyond the bourne of time and place altogether.

It transports us into the purer air, where all that has been, is, and will be lives together in its true being, meaning and value, before the throne of God. The souls of the righteous are in the hands of God, and what is dear to him will never be plucked out of the land of the living.—W. R. Inge

Cosmos Out of Chaos

Man has, in the last issue, only one weapon for dealing with the innumerable problems which bewilder and which may destroy him, the weapon of thought. Thought may go wrong; but it is the best guide we have, if it is patient, if it is based on study, if it is unwarped by personal interests and moved by the spirit of good will. Need we ask no more? Yes, just a little more. We may ask something of that spirit which, since the very beginnings of history, men have expected and found in the average common soldier—a will to endure hardship for the sake of duty and to use life as one who knows of things better than life * * * I look to intellectual co-operation among men of good will for the restoring of our lost cosmos and the ultimate wise guidance of the world.—Gilbert Murray

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"O God, put away justice and truth for we cannot understand them and we do not want them. Eternity would bore us dreadfully. Leave thy heavens and come down to our earth of water clocks and hedges. Become our uncle. Look after Baby, amuse grandfather, * * * help Willie with his homework, introduce Muriel to a handsome naval officer. Be interesting and weak like us, and we will love you as we love ourselves."

The cult of the happiness seekers would reduce God to a Santa Claus who comes down our chimneys, to fill our stockings with our desires.—Ralph W. Sockman in *The Higher Happiness.* Abingdon Cokesbury Press.

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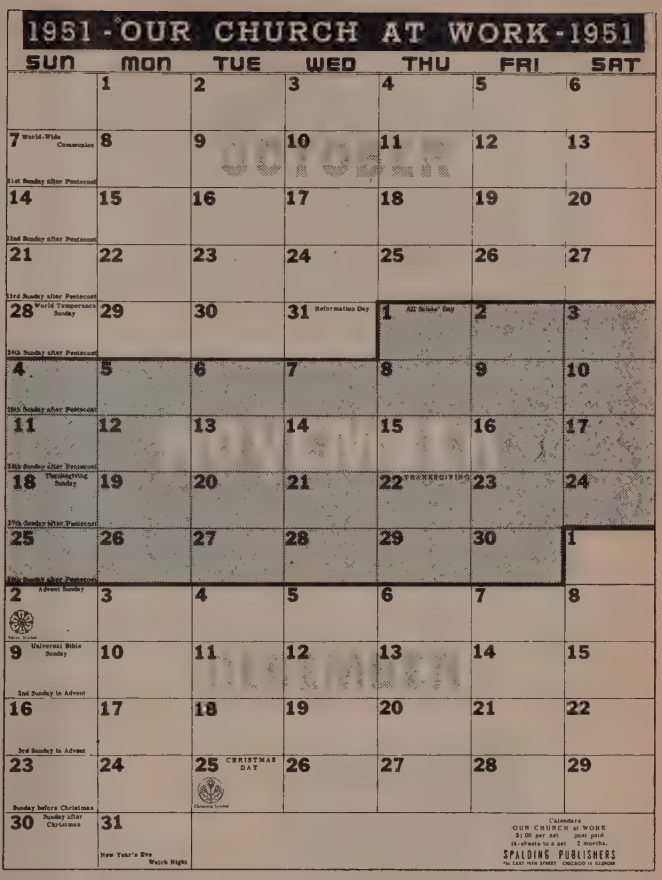

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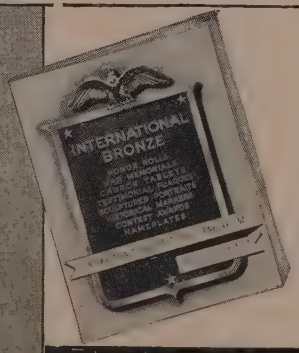

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Peace is the fruit of love, and love flowers in the man oriented toward God. The greatest privilege that can come to man is to have his life God-directed; this follows when he has remotely paved the way by disciplined self-direction. God cares enough for us to regulate our lives—and this is the strongest proof of love that he could give to us. For it is a fact of human experience that we do not care very much about the details of other people's lives unless we love them. We are not deeply interested in hearing more of those individuals whom we meet in the subway and in the street and on the highway. But as soon as we begin to know and love any of them, then we become more and more interested in their lives; we have a greater care for them. As we bring them into the arena of our love, both our interest and their happiness increases. It is like this when we bring ourselves into the area of God's love: there is an increasing divine guidance of the details of our life, and we are ever being made more sure of the depth and reality of his love. To the extent that we abandon our personality to him, he will take possession of our wills and work in us. We are no longer ruled by commands coming from the outside, as from a cruel master, but by almost imperceptible suggestions that rise up from within. We feel as if we had wanted all along to do those things he suggests to us; we are never conscious of being under command. Thus our service to him becomes the highest form of liberty, for it is always easy to do something for the one we love.—Fulton J. Sheen in *Peace of Soul;* Whittlesey House.

Fate and Faith

* * * It was a long time before either of them spoke again. The windows were open and Philip, seated on the bare bench with his head in his hands, could hear the familiar sounds of the island world; the feathery tapping of the poplars, the faint rustle of the tide, the dry persistent dropping of madrona leaves. He rose and walked over to the window. "Maybe I've learned something here. Something I'll know, in time, how to apply." He said it as if anxious to reassure his father, but the words were more for himself. He looked toward the end of the familiar mountain chain that his father's window framed. "About fate." He groped for words. "About how to change it. * * * The inner attitude—is that what alters the outer form?" Because he seemed to be speaking to himself his father made no answer. After a moment Philip went on:

"So you don't need to think so much about changing the situation, or the people? You try instead to change your own attitude toward it—and them?" He looked at his father then, hoping for correction or corroboration. The old man nodded. "I believe that's how certain Hindus assert they can even alter what they call their Karma."

He reached out to the table beside the bed and took from the lower shelf the small leather notebook marked *Recipes.* "I had a friend once who, when he died, left me a little book in which he'd written what he thought to be the great truths. Among them all—and they are from men in all times and lands—is something that was said by Meister Eckhardt, of whom you may have heard." "Vaguely," Philip said. "He was born in the thirteenth century," his father went on, leafing through the shabby notebook, "but you might say he was timeless." He put on his glasses and read in his clear steady voice:

"That I am a man, this I share with other men. That I see and hear and that I eat and drink is what all animals do likewise. But that I am I is only mine and belongs to me and to no one else; to no other man, not to an angel, not to God— except inasmuch as I am one with him!"

His father closed the book with a slow, dignified gesture. "That's a big responsibility—that kind of thought—but I don't know—somehow I find it comforting." He paused, added in a lighter tone, "Maybe you don't derive the solace from words that I do?"

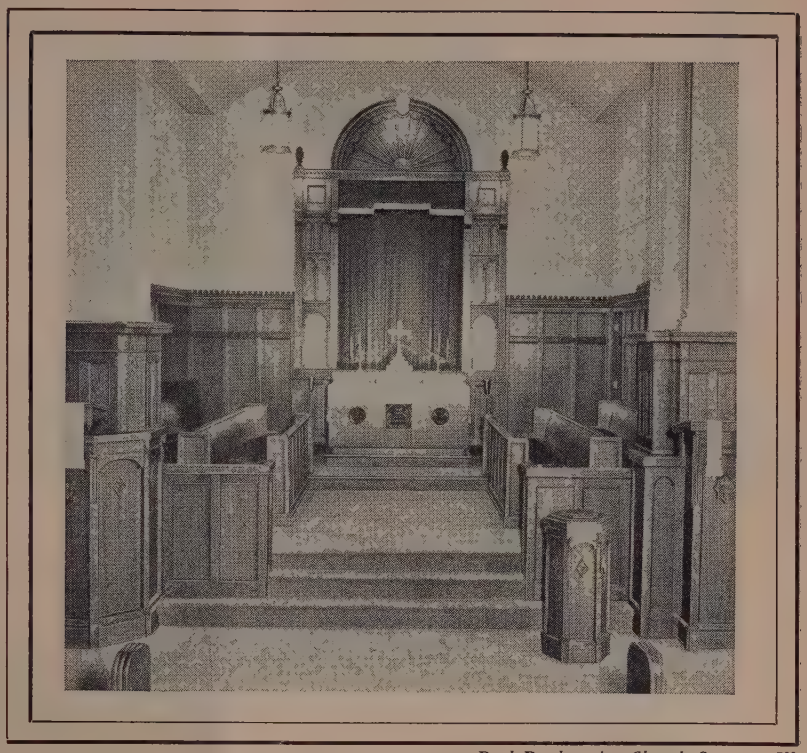
"I've abused words," Philip said, "all my life."

They sat again without speaking. Outside, breaking the silence, they heard the sound of many birds keening shrilly in the air.

"Listen," said the old man, holding up a finger, "the gulls are back. It's autumn—the season of the soul."—Nancy Wilson Ross in *I, My Ancestor;* Random House.

BOOKISH BREVITIES

Ralph W. Sockman represents something rich and rare in the field of preaching. Instead of being successfully imitative he is successfully creative. That is to say he has a distinct and distinctive genius, both as preacher and author, and cannot, therefore, be labeled as belonging to any particular school of the prophets. Like a star he dwells apart. This happy individualism, deeply and contagiously consecrated, finds ample and rewarding expression in Dr. Sockman's latest book, *The Higher Happiness.* This is an exposition of the Beatitudes of Jesus in which the author finds the secret of true happiness. Supported by many Biblical passages, many well chosen literary allusions and an abundance of experience with living men and women, Dr. Sockman leads the reader to many a window of vision and to conclusions which are at once logical and inevitable. He has the enviable gift of going deep without becoming opaque (Abingdon-Cokesbury Press; $2). * * * Some three or four years ago there came into my ken a book of quite unusual, quite uncanny, strength and insight. It was a novel entitled *The Left Hand Is the Dreamer.* Its author was a young woman of European background—Nancy Wilson Ross—who had written, while yet a student, a prophetic book entitled *A German Main Street.* In *The Left Hand Is the Dreamer* I sensed something almost unique and many who read my review of the novel took time out to write and tell me of a similar experience. And now, as I had hoped, there comes a new novel from the pen of this gifted woman. It is, I think, a better novel than her first—which is to say that it is an extraordinarily fine novel. The title is *I, My Ancestor.* It is the story of an unsuccessful successful executive—a man who has made good in business but who has come to a dead-end, both emotionally and physically, because he has never mastered the art and life of intimate personal relationships. But it might well be the story of many men, of any man, in this day of intellectual confusion and moral bewilderment. With profound psychological insight, and knowledge which is everywhere evident but nowhere paraded, Miss Ross tells the story of her central character in such a manner as to throw an unusually revealing light upon the cause and cure of many of the emotional tensions of modern men and women. This novel is both entertaining and enlightening. It will be especially suggestive for those of us who spend a large part of our time in personal counseling (Random House; $3.50).



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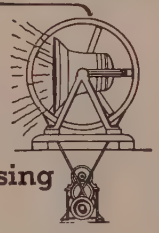

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SEPARATE LITERATURE OF EITHER ON REQUEST

Mid-Century Year Has Church History Making Possibilities

This Is the Great New Day If We Use It

by Albert F. McGarrah

No man of our day has had a better opportunity to study and work with churches than the veteran of hundreds of financial and membership campaigns who is beginning a series of contributions to "Church Management." Condensed for brevity in reading there will be information in these articles which can aid in lifting your church to new heights of activity.

NOW — if ever — the churches of America and of the world face a history-making situation.

NOW — if ever — God needs all Christians, and all Christian churches, at their best; seeking to achieve "Greater Things," along all lines, in accord with the responsibilities placed by our Lord upon his church in the Upper Room.

NOW — if ever — pastors and officers, members and friends, will find increasing readiness to respond to Christian challenges, wisely planned and prayerfully presented, from individuals and groups hitherto indifferent.

These Mid-Century Years

The rare coincidence, that 1950 began on a Sunday with its potential appeal, and that 1950 will end on a Sunday, inspired many pastors to say, in effect:

"This is, in an unusual degree, 'God's Year'. It has fifty-three Sundays. Let us accept the challenge, as individuals and as a church, seeking to achieve the highest levels in our history—both spiritually and materially—so that God's extra day of worship may be indeed a 'Victory Sunday,' and that we may celebrate New Year's eve with new faith in God and in our own future."

John R. Mott, at the age of eighty-three, recently remarked:

"I would rather live through the next ten years than any period I have known."

And Latourette, the most noted present-day church historian, recently wrote:

"*Tomorrow is here.* We are in the midst of a new age. For years, we have said that we are living in the twilight of an old age, that is dying; with 'a new age struggling to be born.' *"The new age has come. Tomorrow is here.* It has in it much of uncertainty, . . . even of terror. Yet all of us must face this tomorrow. None can escape it.

"We who are Christians have the privilege, . . . and the obligation . . . of entering this new age as the bearers of the gospel. If we have really accepted it, we are saying that it is true, and that in it are the secret of life and the hope of mankind. . . . The church must so give herself to her Lord that she may discover the power of the gospel as never before."

In that great book, *Christ and Man's Dilemma*, Dr. Buttrick truly says:

"'Christ or Chaos' is no longer a hysterical plea. It is now a sober choice. Our ignorance and badness have brought us to the edge of chaos. . . . This book pleads for the real Christ; not for Christ as a vague ideal, for that would be no match for our selfishness . . . but for Christ as the incarnate God."

Some Favorable Factors

"Will the churches measure up to their present-day opportunities and obligations? Will they capitalize the challenges of this closing year of a 'half-century' to achieve new high levels of attendance and interest, of spiritual power and practical efficiency; preparing to share worthily in the world-wide 'Church History-Making Days Ahead'?"

Not all churches will measure up.

But the tides of Christian faith and faithfulness are rising, on every hand.

All of our great Protestant communions report notable gains in many churches—records broken as to attendance for services and Sunday schools; at conferences for instruction and fellowship; record-breaking financial achievements, both for local support and for improved equipment, as well as for missionary causes.

Reports come from all directions of record-breaking attendance of pastors and lay-leaders for inspirational gatherings and training conferences; of Sunday school teachers and leaders, and of youth leaders, preparing to

help make local church history, in the fields of Christian education and spiritual devotion.

"What Is the First Step?"

Meeting in recent conferences with many pastors and laymen, eager to measure up to their responsibilities as Christian leaders, asking what to do first, our emphasis has been somewhat as follows:

1. Take full advantage of the plans and suggestions of your responsible denominational leaders. Their plans may be imperfect—as army's leaders plans are imperfect—but one essential for victory is cooperation.

2. Present to your congregations, on Sundays and special services, information and inspiration, as to the historical significance of our day.

3. Plan to develop and use your members as never before. The New Testament church was a laymen's church, meeting in homes, by riversides and in the catacombs.

4. Set goals for your own advance program. Strive for history-making levels in worship, fellowship, stewardship, education, evangelism and equipment.

Protestantism can, and must, win America if democracy is to be conserved, and Christian objectives achieved. Making church history again while world history is being made, is the aim. Next month I shall offer some concrete suggestions.

CHURCH GROUPS DENOUNCE "FAITH HEALING" SERVICES

St. Petersburg, Florida (RNS) — More than 3,000 persons attended the opening of a series of "faith healing" services here, despite the fact that local church leaders condemned the meetings. The crowd, including stretcher and ambulance cases, almost filled a huge circus-type tent erected for the services.

The local ministerial association and the United Churches of Greater St. Petersburg had branded the services, conducted by Oral Roberts, as "an exploitation of religion that does great harm."

Police said they had received no complaints regarding the services, which are being held without permission from the city. Principal sponsor of the meetings is Faith Temple, Inc., an independent church organization here directed by Charles M. Leaming.

Misrepresentation was denied by Leaming who said that fifteen local churches had, at first, shown interest in the service, but that six of these later dropped out. In asking for a permit he cited the fifteen churches.

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	B	'Tis midnight, and on Olive's brow
		O come and mourn with me awhile
402	A	The strife is o'er
		The day of resurrection
	B	There is a green hill far away
		O sacred head now wounded
403	A	Welcome, happy morning
		Christ the Lord is risen today
	B	Ride on, ride on in majesty
		Hosana, loud hosana
404	A	Lift up your heads, ye mighty gates
		All Glory, laud and honor
	B	When, His salvation bringing
		Look ye saints the sight is glorious

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"Come to the Saviour"—R. E. Marryott. Sixteen cents

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"Bread of the World"—George Blake. Fifteen cents

"High O'er the Lovely Hills"—

(Turn to page 69)

Mrs. Engel

THE PASTOR'S WIFE

A Department for the Mistress of the Manse

Edited by Mrs. Joyce Engel

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

"To Thine Own Self Be True"

The Key to a Happy Parsonage Life

*by Mary H. Primrose**

To thine own self be true and it follows as the night the day, thou canst not then be false to any man.—Shakespeare.

"SHE really isn't such a bad person. Perhaps we'd like her better if we didn't have to see so much of her." These words were spoken as two women discussed with a third, (you guessed it), their minister's wife. It happens that the wife referred to is married to a very popular minister, but her popularity rating is zero. Maybe the reason is that she has read too many articles on what a minister's wife is supposed to be, and is vainly attempting to do everything expected of her whether it suits her personality or not. Why is it that everyone feels free to buffet the minister's wife and write countless articles on what the minister's wife should be? Is she not an individual just as is the doctor's wife, the lawyer's wife, or the laboring man's wife? Yet who ever heard of anyone urging these other wives to conform to a pattern. Minister's wives, let's rise up and stand for what we are —individuals.

There is the story of the minister's wife who as a bride in her first parish tried to follow all the rules as to what she should be, entirely forgetting her own abilities. She was naturally retiring but she ascribed to be a leader, for that was expected of the minister's wife. She went places she didn't want to go, she took part in things she didn't want to take part in, and she felt obligated to put her religious education training to use in the Sunday School. In some way or another, she managed to keep her home going, but primarily she was interested in the church, and "What will the people say"? It didn't take her long to find out, for whereas the parishioners willingly accepted her husband, the wife was very much disliked. What lessons that wife had to learn before she realized she must be an individual first, and a minister's wife second.

The story does have a happy ending, though, for when the couple moved to their second pastorate the wife resolved to be herself. She became an individual first and made a happy home for her husband, herself, and later on for their little boy. Gradually, she fitted into the program of the church where she could be the happiest and be of the most service. This wife doesn't try to be something she isn't for first and foremost she is herself. She doesn't conform to a pattern, nor will she expect her small son. Life is happy and meaningful and the best part of all is expressed in the words of her husband when he says, "Everyone thinks I have the nicest wife."

Many women are natural leaders and should take their place alongside their husbands if that pleases them most. Other women are primarily homemakers and as such should follow their inclinations. Some women want to be active in the church but don't know where to draw the line. It's not what you are supposed to be that counts. It's what you are that is important. Be yourself. People will criticize the minister's wife no matter what she does, but when a woman is at peace with herself, then she is happy, and to a minister a happy wife is a valuable asset.

*Mrs. W. F. Primrose, whose husband is the minister of the Congregational-Christian Church, Plattsburg, Ohio.

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Biographical Sermon for March

Henry Drummond—Preacher, Teacher, Author

by Thomas H. Warner

The greatest of these is love.—I Corinthians 13:13.

HENRY DRUMMOND was born August 17, 1851. He died March 11, 1897. In his boyhood the Scotch schools gave a fair education in the classics, English, history, mathematics and the rudiments of French and German. The English class was always opened with prayer.

Drummond's father did not send his children to a Sunday school. On Sunday they sang hymns and were catechised. Then they were addressed by their father. They went twice to the church services.

Dr. Hammond, the children's evangelist said: "In the spring of 1861, I received a letter from Peter Drummond, the founder of the well-known Drummond Tract Society, inviting me from Dunfermline, where I was holding meetings, to his residence in Sterling. The day after my arrival his parlors were filled with children. Some of his nieces and nephews were there and among them little Henry Drummond, who listened with tearful eyes as I explained how Christ loved us and gave himself for us. When Professor Drummond was in this country a few years ago, he told the students at Amherst College that it was in that meeting in Sterling that he experienced a change of heart and began to live the new life."

Drummond was an ordained minister of the Free Church of Scotland. He also taught science in the Free Church College, Glasgow. Sunday after Sunday he engaged in religious work with the students.

Discussing Drummond, a minister said: "We regarded him rather as a religious influence." "Ah, yes," said John Morley, "you are quite right, he wasn't a thinker." After some talk on other matters he returned to the subject. "You said a little while ago that Drummond was a religious influence. How did he show that?" "Well," replied the minister, "for one thing he cleansed Edinburgh University life for several years."

Dr. George Adam Smith, a biographer of Drummond, wrote: "Perhaps the most conspicuous service Drummond rendered to his generation was to show them a Christianity which was perfectly natural."

Dr. Francis E. Clark, the founder of Christian Endeavor, said: "I first heard Drummond speak at a Christian Endeavor Convention. I recall very little of what he said. It was not what we call a memorable speech, except that it was memorable, as was everything that he said or did, for its spirit and atmosphere. It was that indefinable thing that attends the man who knows God."

Drummond said: "A girl thinks she must be very wicked because she can only make short prayers, and finds that after kneeling a minute or so her thoughts go wandering off to other things. This troubles her, and she wonders why she cannot pray like her grandmother, whose prayers perhaps last for more than half an hour. She does not like to rise after a minute and a half and feels herself a dreadful heathen. But she need not do more than say what she has to say and let that be the end."

Drummond was the right-hand man of Moody during his evangelistic meetings in Great Britain. He also took part in the campaign which Moody conducted in Chicago during the World's Fair in 1892.

It was through his literary work that Drummond became famous. Dr. Dawson wrote: "The success of Professor Drummond is the result of a very happy combination of circumstances. . . . He is absolutely lucid, crisp and often brilliant."

Drummond's most popular book was *The Greatest Thing in the World.* Originally it was an impromptu address based on I Corinthians 13. It first appeared in a fragmentary form in a newspaper. In its dainty white and gold cover it reached a circulation of over 250,000.

One of the treasures of a cottage home in Scotland was a withered rose. Protected by glass, it held the place of honor in the best room. When the white-haired mother looked at it, she was reminded not only of the son who died far away among strangers, with grateful love she remembered Henry Drummond who sent her the rose. Her boy went to Mentone and died there. Drummond did not know him, but he

heard of his death and his sympathy went out to the lonely mother. When he was at Mentone he did not forget her. He sought out the grave of the Scotch laddie and picking a rose blooming there, sent it to her.

Natural Law in the Spiritual World had for its purpose the reconciliation of science and religion. It had its genesis in an article in a religious weekly.

A typical passage reads: "In the dim but not inadequate vision of the spiritual world presented in the Word of God, the first thing that strikes the eye is a great gulf fixed. The passage from the natural world to the spiritual world is hermetically sealed on the natural side. . . . The spiritual world is guarded from the world next in order beneath it by a law of biogenesis. "Except a man be born again . . . he cannot enter into the kingdom of God."

Tropical Africa is a narrative of Drummond's travels in the Dark Continent. He relates this incident. On one occasion four of his carriers ran away. There were three others of the same tribe in the company, and though the professor knew nothing of their dialect, and they knew nothing of English, he determined to teach them a lesson.

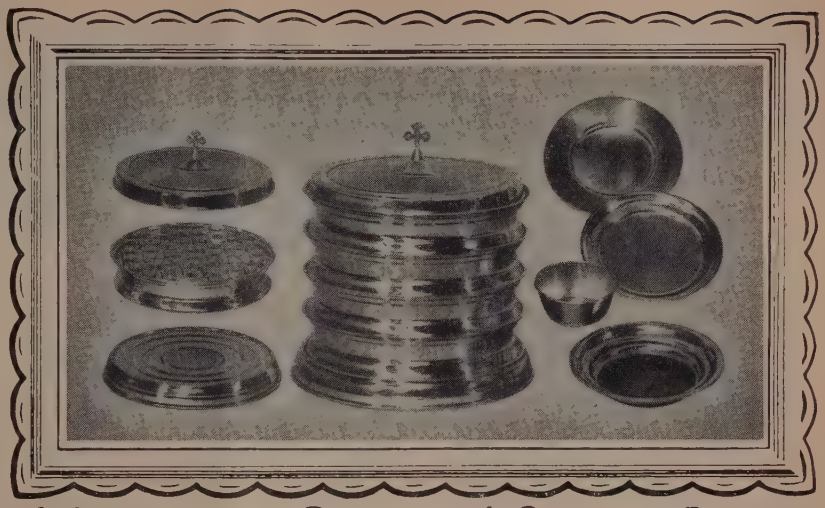
"Beginning with a few general remarks on the weather," he wrote, "I first briefly sketched the geology of Africa, and then broke into an impassioned defense of the British Constitution. The three miserable sinners—they had done nothing in the world—trembled like aspens." He concluded his reprimand by solemnly enunciating the forty-seventh proposition of Euclid, and the result of this awful admonition was that the men became the most faithful he ever had.

Drummond also visited Japan. As he was leaving, the native ministers gave him this message to convey to Europe: "Send us no more doctrines, we are tired of them. Send us Christ."

SEEK LOCAL OPTION LAW

Fargo, North Dakota (RNS) — An initiated local option liquor law will be submitted to North Dakota voters at the June primary election, according to an announcement by the Rev. George O. Parish, state director for the United Temperance Movement.

He said petitions would be placed in circulation about March 1 for an initiated measure which would allow fifteen per cent of the voters in any county, incorporated city or village, or any voting precinct within a city or county to petition for a vote on whether liquor should or should not be sold within the borders of the voting subdivision.



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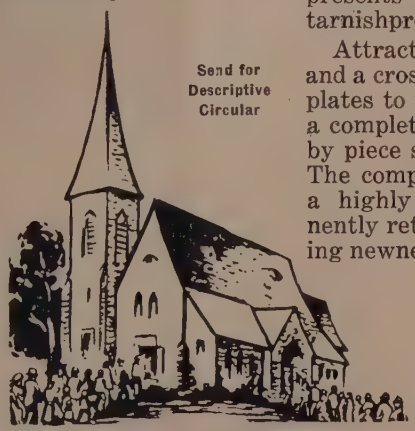

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NEW BOOKS

Schweitzer

The Philosophy of Civilization by Albert Schweitzer. The Macmillan Company. 365 pages. $5.00.

This is the first American edition of two volumes that were published a quarter of a century ago. The first, which is very brief, was called *The Decay and Restoration of Civilization.* The second, which is much longer, was called *Civilization and Ethics.* The author is now working on a third volume which will conclude the philosophy.

These books were based on the theory of reverence for life and life affirmation which Schweitzer first enunciated in the Dale Memorial Lectures at Mansfield College, Oxford, shortly after World War I, as contrasted with any form of philosophical pessimism. The first book, *The Decay and Restoration of Civilization,* is a kind of introduction to the *Civilization and Ethics,* and states the problem of civilization. The essential nature of civilization is defined as ethical. To build a civilization, ethics must take precedence over everything else. The hopelessness which characterizes our age must be overcome. We must have a theory about the universe and we must think optimistically. We must have reverence for life. And our thought and action must affirm life, not deny it.

Only a theory of the universe which is spiritually based and calls for ethical good among all men is fit for a foundation for modern civilization. This, in brief, is Schweitzer's theme.

In the second book, *Civilization and Ethics.* Schweitzer gives a whole history of the development of ethics beginning with the world views of the world religions, running through Graeco-Roman philosophy, Renaissance and Post-Renaissance philosophy and modern times. Schweitzer shows the play of thought between the people who have always essentially held an optimistic world-view and the philosophical pessimists such as Schopenhauer and others. Schweitzer contends that an adequate optimistic system of ethics cannot be built on a solely naturalistic world-view. Schweitzer holds that unshakable world- and life-affirmation is the only basis for an adequate ethics. Mysticism seems to be not a friend of ethics but a foe. Yet the ethics which will satisfy mature thought must be born of mysticism. All profound philosophy, all deep religion are ultimately a struggle for ethical mysticism and mystical ethics. Mysticism must never be thought to exist for its own sake but only as a parent of an adequate ethical system. Ethics are defined as "responsibility without limit toward all that lives." So, one must have reverence for all life, but especially for human life without any form of social, racial or class distinction.

This is a profound book, by a man who believes in progress, who certainly knows rationalistic thinking from its beginning to its end. He calls for a spiritualizing of the masses of mankind to build an adequate civilization based on reverence for life.

H. W. H.

Preachers and Preaching

Preaching Unashamed by Joseph R. Sizoo. Abingdon-Cokesbury Press. 132 pages. $1.75.

Anything which Dr. Joseph R. Sizoo, now president of New Brunswick Theological Seminary, says concerning preaching has behind it the riches of an unusual experience. His first parish was a small industrial community, his second a typical suburban town, and his third the historic and distinguished New York Avenue Presbyterian Church in the nation's capital. From 1936 to 1944 he was pastor of the famous Collegiate Church of St. Nicholas in New York City. Those familiar with the volumes of sermons from his pen and thus have a first-hand knowledge of his insight, helpfulness and constructive spirituality as a preacher will read with special interest what he has to tell us about the task and the opportunity of the profession to which he has given his life.

The eight chapters in this book were originally prepared for the lectures on preaching given under the auspices of the Jarrell Foundation at Emory University. These lectures are just what we would expect from the author of *Not Alone* and *Make Life Worth Living.* As a preacher Dr. Sizoo combines the human personal touch with the power to interpret the signs of the times. In talking to preachers he exemplifies the same qualities. At first glance the reader might be impressed that he will be able to read *Preaching Unashamed* at a sitting. Before he has proceeded very far, however, he will change his mind. These lectures are unpretentious, but they are full of ideas. Probably their outstanding quality is their rich humanity. They discuss preaching in the light of man's struggles, hopes and aspirations.

Chapter II bears the title of The Signs of the Times. Naturally it is an interpretation of certain of the tendencies of our generation. It is, though, considerably more than one of the traditional discussions of this subject. To quote a single passage to give an idea of a lecture is hardly fair, but the following is typical: "Man's search for God is on. Our generation may disavow that fact and keep talking about the quest for reality and security, but they all come to the same thing. A man may have a garage full of cars, a bank full of money, a house full of children, a library full of books and a museum full of pictures but scratch the surface, and you will come upon an appalling emptiness. Believe me, behind the iron curtain of fear and frustration is a longing for God."

Among the other lecture titles are Reconciling the World Unto Himself, The Protestant Witness, and Words Are Not Enough. The last lecture has to do with The Fellowship of the Cross. It closes with these words: "The world is not done with the Cross, but the world is done without it. Preach it. You did not make it, neither can you change it. The heart of the world is turning to that gospel. God forbid we should trail in the dust men's golden hopes."

Preaching Unashamed is an illuminating, inspiring, heart-warming book.

L. H. C.

Best Sermons. 1949-1950 edition edited by G. Paul Butler. Harper & Brothers. 325 pages. $3.00.

We have here the fourth volume of *Best Sermons,* edited by G. Paul Butler, aided by three committees from Protestant, Catholic and Jewish faiths. The book contains fifty-two sermons arranged according to subject matter. There are twenty-six of these topics, fifteen of which have but one sermon listed under them. The first topic is Adoration, which is represented by a discourse entitled A Religion That Sings, by James T. Cleland of Duke University; the last is Worship, containing a sermon bearing the caption of Invitation to Worship, by Harold Cooke Phillips of the First Baptist Church of Cleveland. The section designated as The Christian Life consists of a group of nine sermons, the first three of which are the following: Wanted: a New Moral Sense, by Robert James McCracken, Riverside Church, New York; Life's Saving Tension, by Halford E. Luccock, Yale University Divinity School; The Psychology of a Frustrated Soul, by Fulton J. Sheen, the Catholic University of America. Under the topic of The Church and Youth is a sermon on The Next Generation of Ours, by Gerald Kennedy, resident bishop of the Portland area of the Methodist Church.

These few of the fifty-two sermon titles give some idea of the broad scope and the rich content of the volume. Mr. Butler and his aides have prepared another of the best one-volume collections of sermons in existence. One cannot help feeling, though, that the effort to have so many groups and types repre-

sented inevitably causes other considerations than quality to enter into occasional selections. Since the book, however, contains such a wealth of that which is highly excellent, the fact that a few of the sermons might not appeal to a given individual as being above the average does not greatly detract from its value as a whole.

The volume contains a foreword by Joseph R. Sizoo, president of the New Brunswick Theological Seminary. It is entitled The Age of Preaching, and is essentially an essay on the significance and importance of preaching in this generation. Then comes the introduction by Mr. Butler. This, too, is worth reading for its own sake. One of its most interesting paragraphs is a defense of the use of the "Best" in the title of these volumes. Mr. Butler bases his position on the extensive search for sermons which has been made in the securing of the material suitable for publication under this head. He makes a good case for his contention that it was conducted on a scale greater than any ever utilized before. True as this is, some of us still doubt the taste and accuracy of the place of "Best" in the name of this book. All of us, however, must agree with the closing sentences of the introduction: "The four volumes of *Best Sermons* are only a small cross section of the preaching being done in the world. Yet I believe some of the sermons included in the 208 published to date have true greatness and deserve the name 'best' in all that it means."

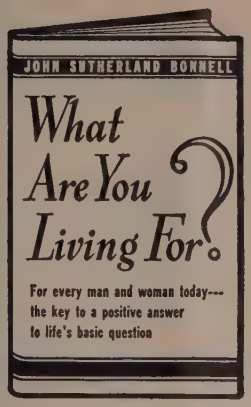
L. H. C.

Mr. Jones, Meet the Master by Peter Marshall. Fleming H. Revell Company. 192 pages. $2.00.

Although Peter Marshall's sun went down while it was yet day, his death at the age of forty-six came in the midst of years crowded with achievements. Some men live more in a comparatively short period than others would do if their years equaled those of Methuselah. For ten years Dr. Marshall had been minister of the historic New York Avenue Presbyterian Church in the nation's capital, and during the last two years of his life he was chaplain of the United States Senate.

The present volume contains ten of his distinctive sermons and the same number of prayers, the latter having been selected from those given in the Senate. A book of real sermons is the lengthened shadow of its author. This is especially true of this collection. Dr. Marshall was not a type but an individual. His preaching did not belong to this "school" or that. He had a method all his own, by means of which he secured positive results.

The very pages of this book are in themselves an evidence of the freedom of Peter Marshall from the trammels of convention. The material is printed in exactly the same form as it was arranged in the manuscripts which he took into the pulpit with him. For ease of reading it was typed somewhat after the style of verse. Many sentences stand by themselves and the combinations which do exist can hardly be called paragraphs. We are told that this style eventually became a part of Dr. Marshall's homiletics and that it adapted itself to his vivid imagination and strong poetic streak. This is easy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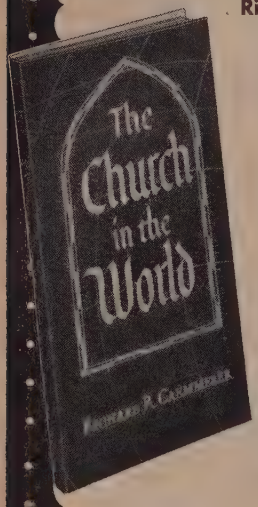

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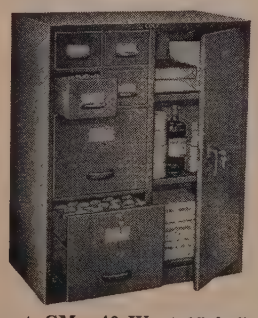

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to believe. Sometimes we forget that we are reading what is supposed to be prose. The preface expresses the hope that this unique arrangement will add to the reading enjoyment of the sermons. Some of us, however, will find some difficulty in adjusting ourselves to such an original type of printed page.

These sermons are not prefaced by texts. Some are directly biblical; others are not; all have to do with the application of the principles of Christianity to everyday life. The first sermon, which bears the title of The Tap on the Shoulder is the story of Peter Marshall's own life. It is especially well-told and will interest many readers. The title sermon is preached to and for the common man. Among the other discourses the one on The Problem of Falling Rocks deserves special mention as an example of unique and highly helpful preaching.

L. H. C.

Great Pulpit Masters, Volume I, by Dwight L. Moody. Fleming H. Revell Company. 256 pages. $2.25.

Fleming H. Revell Company, in its eightieth year of publishing, announces its plan of bringing out a series entitled Great Pulpit Masters. Each volume will contain a collection of sermons from the works of one of the great English-speaking preachers of the last century. This book of twenty sermons by Dwight L. Moody introduces the series. The volumes are to be of the same format and will cover a wide range of homiletics. Volume II will consist of a collection of sermons by Charles H. Spurgeon with an introduction by Professor Andrew W. Blackwood of Princeton Theological Seminary.

There is no doubt that Dwight L. Moody was one of the great spiritual forces of his generation. He never had a course in homiletics and his preaching was devoid of the generally accepted platform devices. He stood before people and talked to them in simple everyday language. His effectiveness was based on clarity, sincerity and reality. These twenty sermons give the clearest possible idea of the man and his message.

As we read these discourses, we may now and then wonder why they secured such phenomenal results. Nineteen of them seem to have been selected from Mr. Moody's early ministry. The twentieth, Excused, is one of the later ones, and we are told that "it is included here for the purpose of giving the reader a comparison between the sermons he preached early in his career and those near the end." Among the characteristic topics are True Repentance, Faith, No Room for Jesus, The Love of God, The Blood—The Old Testament, The Blood—The New Testament, The Prodigal Son and Weighed in the Balance. For the most part the theology is based on the real fundamentals of Christianity, which tower above the passing of the generations. It must be admitted that occasionally Mr. Moody's thought processes were rather naive. There are two or three sermons which lower the average of the collection, but the purpose of the publishers seems to be to present the

real Moody, rather than his outstanding productions.

Each generation speaks its own language and interprets eternal truth in its own way. Sermons, like other literature, are dated. Dwight L. Moody died a little over fifty years ago, but most of the material made available to us in this authoritative presentation of examples of his preaching is still vital reading. One cannot help being impressed with Moody's shrewd Yankee insight, his rich common sense, and his grasp of spiritual reality. Three pages are devoted to the questions and answers of one of the famous "Forums." We wish that we had more of these. The twenty sermons are prefaced by an exceptionally good introduction by Dr. Charles R. Erdman of Princeton. Although it is but seven pages, it is in its own right a real contribution to homiletical literature.

L. H. C.

Holiness Illustrations by L. B. Williams. Beacon Hill Press. $1.00.

As a preacher preparing sermons, this reviewer has felt that sermons on holiness or Christian perfection are the most difficult to find adequate illustrations for. A book that would give any help along this line would thus be valuable. The author recognizes this difficulty. He points out that some preachers see two works of grace in every double reference in the scripture even to the mention of a forked branch. Realizing the limitations of his own illustrations, he presents the series in this book and leaves their validity to the reader. This reviewer feels that many of them have real merit and should be of help in preparing sermons and lessons on this subject. The versatile preacher or teacher will be able also to adapt some of the valuable ones to other topics. For instance there is the story of the missionary in China who penetrated far into the interior where the gospel had never been preached and told the story of salvation. An old lady told her daughter-in-law after hearing the message, "Did I not tell you that there ought to be a God like that?" This story could be used to illustrate a number of truths but the author concludes, "Our knowledge of God and our sense of his government cry out that holiness ought to be the basis of his kingdom." The brief stories and pointed comparisons are organized into chapters gathered around the various sub-topics or phrases of the subject.

M. T.

Everlasting Arms by Oswald Rice. Ernst Kaufmann, Inc. 205 pages. $2.75.

In the steady flow of books of sermons which come from the press we find a wide variety of types. Printed homiletical material which appeals to one reader may have little of value for another, and vice versa. It is the business of a book reviewer to do his best to give the reader a reasonably adequate idea of the content, style and general attitude of the volume entrusted to his more or less tender mercies. This does not mean that he is to furnish either an outline or a summary of a given book.

In applying this principle to the volume at hand, it should first be said that it contains twenty-one sermons from the pen of the pastor of Bethany Lutheran Church of Detroit. The title of the book is a modification of the caption of one of the sermons. Other characteristic titles are Christmas in the Heart, How Long Have I to Live?, Why God Is Good to America, Why God Sends Hard Times and the Magnificent Obsession: "For Me to Live Is Christ." The justification of the selection of part of the sermon heading, "Underneath Are the Everlasting Arms," as the title of the book is the fact that this expression has been a source of comfort to an untold number of burdened, struggling, heart-sick men and women. In the light of this, one hesitates to suggest that another of Dr. Rice's topics might have made a more arresting title for the book.

The foreword, which is considerably longer than the average, is by Professor O. C. Rupprecht of Concordia College, whom the author describes as his "friend and counselor." It is thoughtful and challenging and bristles with controversy. It would make good reading for those who disagree with it. We all need the challenge of contact with ideas outside of our own range.

The foreword contains many sincere and well-expressed tributes to the content and style of Dr. Rice's sermons. One of them reads as follows: "No true Christian can read these sermons without a renewed and strengthened desire to believe in Jesus, to love him, and to be like him, and many an unbeliever who heard them must have been moved to leave the world and live in Christ. May God move each one of us ministers to examine his life and his love, and to think of himself when uttering the prayer: 'God grant the church a pious ministry?'"

L. H. C.

Headline News by Rudolph Hessmeyer. Concordia Publishing House. 163 pages. $1.75.

The subtitle of this volume is Texts, Themes, Thoughts. The thirty divisions are essentially short sermons, although the author does not seem to call them that. Each one is introduced by a text, which is an important factor in the exposition of the thought. The sermons now and then impress the reader as being somewhat sketchy. This is likely the result of the author's using the text and outline of a full-sized sermon and omitting part of the material found under the different heads when the discourse was preached. By this method he has conserved most of the essential thought and enriched the book with a larger number of sermons than could otherwise have been published in a modest sized volume.

Among the typical sermon topics are the following: A Quest for the Sinner, God Is Our Strength, Campaigning for Christ, Are You Playing the Fool?, Garments of the Bible, Life's Storms, The Cure for Restlessness and Our Children's Future. There are seven Lenten sermons dealing with Great Texts in the Light of the Cross. Their topics are The Great Forgiveness, The Great Command, The Great Longing, The Great Promise, The Great Gift, The Great Commission and The Great Sacrifice. The closing address is entitled Remember Easter. These sample titles will give the possible reader a general

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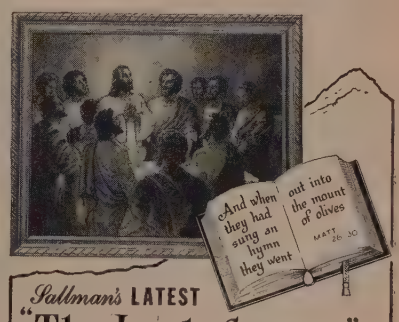

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idea of the scope, style, approach, and possibly the theology of these sermons.

Dr. Hessmeyer's homiletics and theology are highly different from that of radio preachers like Fosdick, Sockman and Stamm. Some readers will take strong exception to the implications of the sermon on The End of the World. But not all of us are used to the same brands of preaching. Many will, without a doubt, find these thirty sermons inspiring and helpful. The language is clear, positive and vigorous, savoring now and then of an old-fashioned eloquence. Dr. Hessmeyer has been for many years pastor of Emmanuel Lutheran Church of Baltimore.

L. H. C.

The Christian Faith

A Free Man's Faith by D. Luther Evans. Oxford University Press. x/194 pages. $3.00.

The Search for Life's Meaning by Alfred G. Fisk. Fleming H. Revell Company. 249 pages. $3.00.

Here are two books, of the same price and format and approximately the same length and type, both by professors of philosophy and both dealing with the conflict between materialism and idealism. Yet they are very different.

Prof. Evans' book is rather heavy reading, with long paragraphs and few informative quotations and illustrative case histories. It is built on a number of polysyllabic key-words (like coherence, revelationism, transcendence) and the reader has continually to turn back to refresh his memory about exactly how the author has defined these terms. And the book has no index, which to this reviewer means that it is not entitled to serious consideration.

Prof. Fisk, who is head of the department of philosophy at San Francisco State College, presents the traditional Christian apologetic within a framework of modern ideas about God and man and the universe. His book is at once readable, reverent, logical and inspiring, as is indicated by the chapter headings, some of which are "Chaos or Cosmos," "Chance or Purpose," "Beyond Science," "The Problem of Evil" and all of the preceding arguments are tied together in the concluding chapter which is entitled, "What, Then, of Man's Response?"

The conflict between scientific or philosophical materialism and religious idealism is illustrated by quotations which are not brief sentences or clauses lifted out of their context, but which are long enough to give a clear idea of what their authors think, and (what is not always true of philosophical works) each section ends with a clean-cut presentation of the writer's own beliefs. The book will be read not only with profit but with interest by the student whose inherited religious conservatism is being disturbed by the (to him) new philosophical and scientific teachings of his college or seminary course. For, to repeat, it is so well written that reading it is not a chore but a delight.

And it has an index.

L. G. L.

A Philosophy of Life by Richard N. Bender. Philosophical Library. 249 pages. $3.75.

Dr. Bender, who is a member of the faculty of Baker University, presents a new kind of book in the field of philosophy. Here is an untechnical application of the philosophic method to problems of intelligent living in the modern world. It presupposes no formal training in philosophy. The only prerequisite for reading this book is to have an interest in such subjects as nature of personality, the kind of God in whom a rational man can believe, and the pathway to human happiness.

The order of chapter subjects in this book is logical. The author begins with a discussion of the purpose of philosophy of life. This chapter is followed with a consideration of the nature of truth, faith and reason. Chapter three is an analysis of the nature of the universe. It concludes with a statement as to the purpose of human existence. The next two chapters define personality and the importance of free will. Chapter six discusses the subject of God while the following chapter attacks the old problem of good-and-evil. The reviewer found the chapter entitled "On Knowing God" brief but very good. The last three chapters conclude with three questions: What is worth living for? What is right to do? What is the destiny of man?

Each chapter contains a list of questions for study as well as a brief bibliography. There is an appendix which contains an axiological vocabulary. An index of persons and another one of subjects conclude the volume. This volume will serve as an excellent text for study groups seeking to clarify their personal philosophies.

W. L. L.

The Reality of the Religious Life by Henry Bett. The Macmillan Company. 159 pages.

This book is written to make the wise wiser, not to entertain the unthinking. Its compact logical argument is never interrupted by a self-conscious flourish toward the gallery. The coddled reader will not like it, the hard-thinking reader will find it absorbing.

The writer sets out to demonstrate the possibility in this kind of a universe of such claims of religion as miracle, Providence and answer to prayer. He reminds us that a thing is not "logically impossible" because it cannot happen within the range of known circumstances, but only if it involves a contradiction in reality itself.

Every event has a multitude of causes—ultimately it is the result of everything else that happens in the universe—moreover the precise pattern of these causes is itself a cause. The crucial question is, what controls the changing combinations of causes? The author discusses three answers: faith, chance and God. The first of these, under rigorous examination falls into the category of "logical impossibility." The theistic alternative is ruled out by "naturalism" on the false assumption that natural laws, not only describe the way things are observed to act under certain conditions, but state the cause and final explanation. The argument for God as the "final cause" in which "the numberless causes in the universe are all ultimately grounded" points beyond "logical possibility" to probability, and few can finish the concluding tenth chapter on "Prayer" without feeling strongly that the right word is "inevitability."

The author earns the right by his uncompromising logic to say with assurance at the end of the volume: ". . . there is absolutely no real reason whatever, in science or philosophy, or any other realm of human knowledge, why we should not believe that God has revealed himself to men in a way that is more than natural; and that he can guide and guard us by his providence on our way through life; and that when we cry to him in our need he can hear and answer our supplications."

G. A. M.

Lust for Power by Joseph Haroutunian. Charles Scribner's Sons. 186 pages. $3.00.

The more power a person has the more he is confronted with a radical insecurity. The chief social problem of our time is the misuse of power, and this book is a careful study of this perversion. The great men in capitalistic society are executives and managers—men of power. They are not necessarily investors or owners of property. In communistic societies the lust for power is characteristic of government agents or "politicians." The people of the world living in these new modern societies have become tremendously dependent upon men, and, on the face of things at least, less dependent upon God or nature. Pride, inhumanity and lust for power are characteristic of men in the modern world.

We do not lust by necessity. Lust is a corruption of love by a radical distemper in the human soul. The great men of modern societies, the men of power, are really men who are "at their rope's end." Power is the last substitute for life that can be proposed in this world. Man is lost and in despair.

Repentance and acknowledgment of our guilt is the crying need of our day. A Christian awareness of our brother men could be an antidote to lust. In the Christian system one's relationships to other men are not technological. In that system, ideally at least, we treat men as brothers, not as hired hands to be exploited. Without wonder and humility men turn into monsters and devour one another. Our lust itself, with its misery and miserable effects, is witness against us that we cannot exist apart from God.

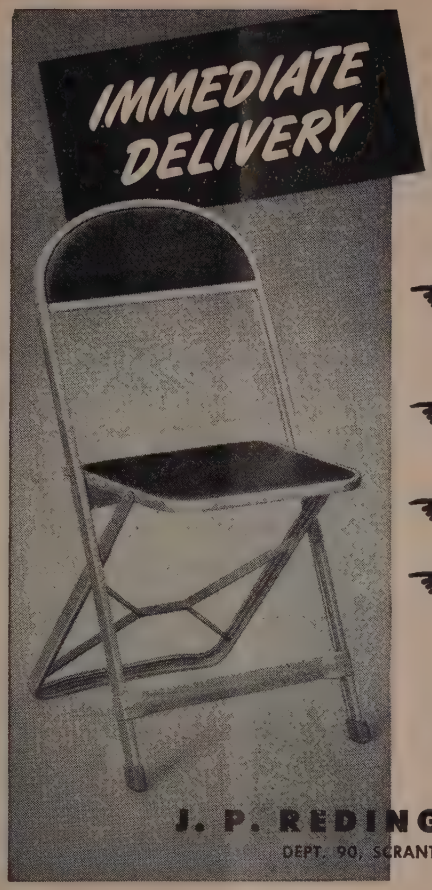
H. W. H.

Various Topics

Peloubet's Select Notes for 1950, a Commentary on the International Bible Lessons for Christian Teaching, by Wilbur M. Smith. W. A. Wilde Company. 429 pages. $2.75.

The fact is that the 76th volume of this well-known commentary on the Sunday school lessons speaks for itself. For several years they have been edited by Dr. Smith of the Moody Institute. The work is well done, the scholarship is conservative, the art work includes many illustrations and two full pages in colors. The book has an index—a very useful idea. I have not noticed one in any of the other Sunday school annuals and we definitely commend the practice.

W. H. L.



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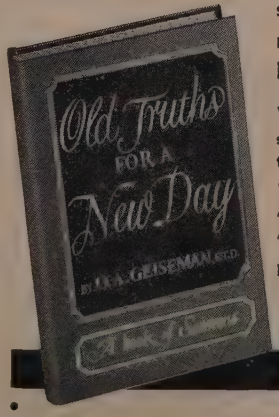

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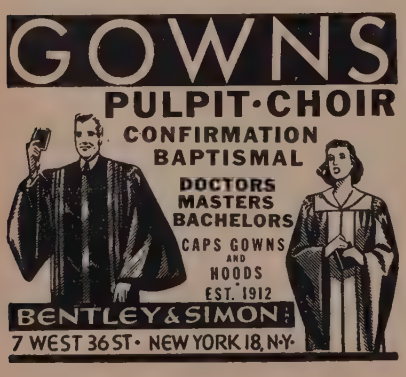


Tarbell's Teachers' Guide for 1950. Fleming H. Revell Company. 416 pages. $2.75.

This is the fortieth annual edition of this splendid teacher's help. Miss Tarbell died some months ago but from her notes a competent editor has gathered material and has kept the volume alive and useful. The good work of Miss Tarbell continues. We trust that the publishers will find a good editor to carry on, that this useful manual may continue for many years.

W. H. L.

The Story and Work of the Methodist Church by Florence Shearer Feige. Abingdon-Cokesbury Press. Fifty cents.

A vacation church school unit for junior boys and girls in this denomination to help them better understand their church. The course-plans are well developed and thoroughly organized but should be adapted to the teaching situation. They include purpose, materials, suggested procedure, service of worship, conversation and planning, further planning and study, committee reports, conclusion, song and prayer of dismissal for each of the ten lessons. While planned for a vacation school this same material can be adapted to other programs of study with juniors or even with intermediates. Among the source materials is to be found a wonderful group of stories from the history and biography of Methodism. Among them are the stories of "One in Nineteen," "John Wesley at School," "Methodists in Maryland, Pennsylvania, Delaware, and Virginia," "A Man on Horseback," "Home Missions," and "The Ladies Help." Among the personal stories are those of Philip Embury, Robert Strawbridge, Barbara Heck, Francis Asbury, Peter Cartwright and Jason Lee—names which glow with romance in Methodist history. This course will reveal to Methodist children some of the essentials of their church, its origin, its moving spirit, its development, its life today, its work and their place in it. It emphasizes that both teacher and pupils must see history not merely as passing facts but as the lives of real people with their hopes and dreams. It can thus become meaningful to both of them. For instance the very name of the denomination came from the words of derision and scorn from the fellow students against the young men who became the founders of the movement, "Method, method, method! Everything by a certain method. Ha! ha! ha! You're nothing but Methodists."

M. T.

The Biblical Doctrine of the Church by William Robinson. Bethany Press. 230 pages. $2.50.

The writer of this volume is certainly well prepared to write such a book. He is an English educator of outstanding ability. He is a recognized scholar in both England and America. He is principal of one college and a lecturer in another, which gives him a fine background for this writing.

The book contains the series of lectures given before the faculty and students of the School of Religion of Butler University, Indianapolis. They are filled with food for thought and definite information about the church in the New Testament.

The author discusses the coming of

the church, the teaching of Jesus about the church, the church in the writings of John and the nature of the church. He delineates the divine-human relationship in the church, traces the institution through history and ends with a lecture on "The Apostolicity of the Church."

Ministers, Christian teachers and Christians in general will receive a real mine of information about the church as shown in the Bible. We owe a great debt to Dr. Robinson for writing such a book.

A. H. J.

God's Gold by Sanford Fleming. Judson Press. 215 pages. $2.00.

The sub-title of this book is "The Story of Baptist Beginnings in California. It matters not to what religious group any reader of this book may belong, he will see a real romance in this story of pioneer missionary work on our west coast. Indeed, this book makes us exclaim, "There were giants in those days!"

Tracing the work of the denomination from its beginning in California, before even the idea of gold experience, the pioneer missionaries are shown to have done a noble job in establishing churches in the Golden State.

The writer, having lived in and near San Francisco for a long time, could well discover information concerning this pioneer work. He thus has made it read like a story book.

Though many have read the story of the discovery of Gold in California, few have read about the great religious work that has been done in that state by many churches. This book gives light on real missionary struggles. It is well worth reading by all who are interested in religious work.

A. H. J.

The Little White Church by Imogene M. McPherson.

Growing Pains by Florence M. Taylor. Westminster Press. Sixty-five cents each.

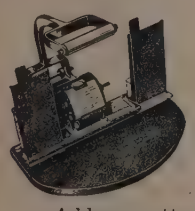
The reviewer gave these books to his two younger children—the first to Stanley (age 4) and the second to Vivian (third grade). They were thrilled with them. He read the first to Stanley, a chapter at a time, near bedtime. They talked about these stories, the characters, the church and its details enthusiastically checking up by the objects in their own church. They became very real to him. Stanley would go back over the pictures, some of them full page in colors. By them he would retell some of the details of the stories. Vivian was able to read her book and enjoyed the stories and similar pictures although she did not express her enthusiasm as much as Stanley did. There was quite a bit of humor over the title but she was careful to explain that her "growing pains" was her book. The publisher decided to discard the term, "juvenile literature" so the series which includes both books is known as "Children's Hour Library." *The Little White Church* is intended for the pre-school child telling the story of Henry, his tricycle spill on the wet church lawn; of Ann Elizabeth, his baby sister and her baptism; of the church school class ready for him; of the beautiful windows; of hearing the music of the choir at practice; of his evening prayer; of having the chicken pox with visits by the doctor and the minister; and finally the Christmas tree and the model of the church. These experiences will be an eye-opener and interest-awakener for the pre-school child. *Growing Pains* is made up of stories about boys and girls who live in the same neighborhood in a busy little town; their experiences at home, playground, and swimming hole; and closes with Sunday at church. In this the child sees life as he may live it.

M. T.

Baby's Own Book by Dorothy Fay Foster and Cecile Lamb. Standard Publishing Company, Cincinnati. $1.00.

A book to be given to the baby possessing the usual characteristics of such books: details of births and records, first events, first Christmas, words, steps and first, second and third birthdays. In addition it carries many items which most baby books do not carry: first appearance at church, Christmas as Baby Jesus' birthday, first "piece" spoken, first prayer, first table grace, record of early Sunday school attendance and personnel and first gift Bible. It is done in dainty colors and simple pictures with lots of blanks to fill in. This is a baby book for those families who take their religion seriously even into the experiences of babyhood.

M. T.



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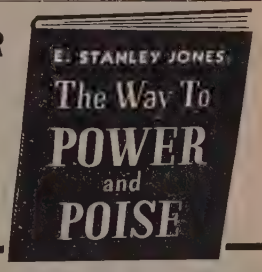

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The Most Famous-American Church Land Title

by Arthur L. H. Street

As recently as 1860, the State of New York claimed ownership of land then possessed by the trustees of famous Trinity Church, New York City, despite the fact that that possession dated back to 1697. The state's claim was overruled by the New York Court of Appeals on the ground that the church held valid title under certain grants, and that furthermore even if it had no valid record title it had ownership through adverse possession. (Adverse possession, in law, means such long-continued, exclusive possession of land under undisputed claim of ownership as precludes right to dispute ownership.)

In 1697, Col. Benjamin Fletcher, governor of New York colony, under royal authority, granted a seven-year lease of the "King's Farm" to the rector and communicants of the Church of England in New York City. The lease required payment of sixty bushels of wheat annually as rent for the tract, which was part of that in dispute in the suit above mentioned. The lease was annulled by a colonial act of 1699, but that act was repealed in 1702 and a new lease was granted to the rector and communicants to run at the same rental during Governor Cornbury's incumbency.

The New York Court of Appeals, in reciting the history of the land title said (People v. Rector, Etc., of Trinity Church, 22 N. Y. 44): "It does not appear that after May, 1702, any crown lease was ever given, or that after January, 1704, the church, by any act or declaration down to the present time, ever acknowledged the title to be in the sovereign of the colony or the people of the state."

November 23, 1705, Governor Cornbury granted the land in question, in the name of the Crown, to the church corporation and its successors forever, subject to payment of three shillings "rent" annually. But the state, in its suit, attacked the validity of that grant in the light of a somewhat complicated state of fact that arose after 1705. The Court of Appeals nevertheless sustained the church's title as dating back to 1705. Incidentally, it appears that in 1714, after Governor Cornbury had become Earl of Clarendon, and after suit had been brought to recover rents from the church corporation on a theory that it held only a tenancy in land and was in arrears in paying the three-shilling annual rent, the corporation presented a petition to Queen Anne. The petition relied upon the grant made by Governor Cornbury in 1705, "imitating the zeal of his royal mistress for promoting the interest of this infant church, and the setting of a lasting foundation for its support."

The state also relied on a legislative report made in 1785, in which a committee found "that the right and title of the premises were of right before the late revolution vested in the King of Great Britain, and now belong to and are of right vested in the people of this state." But the Court of Appeals said that neither the committee nor the legislature, by declaration of such opinion, could establish title in the state, particularly without a statement of supporting facts.

In 1779, while the revolution continued, a committee of safety for southern New York was appointed, and in 1784 the legislature passed an act reciting that the committee, believing that existing dissensions in the church might endanger the peace of the city, declared vacant the positions of wardens and vestrymen, and, as of January 12, 1784, vested title to the property of the corporation in nine other persons, to be kept by them until further legal provision should be made. Accordingly, the act of the legislature confirmed the appointment of the nine persons as wardens and vestrymen. Holding that these proceedings did not amount to an as-

sumption of ownership of the property by the state, the Court of Appeals said:

"It was not the intention or the effect of the ordinance of the Council of Safety . . . to divest the church of any right or estate, but to remove the existing wardens and vestry who had probably espoused the Tory side of the politics of that day, and to appoint other persons in their places to hold the property as trustee of the church temporarily until further provision by law should be made. . . . What the committee of safety and the legislature desired —and what they attained—was a change in the management of the church affairs, and not a confiscation of its property."

Apart from the considerations mentioned above, the Court of Appeals decided that it appeared that Trinity Church had been in exclusive possession of the land under undisputed claim of ownership, for more than forty years, and that therefore, any claim the state may have ever had was outlawed.

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(From page 56)

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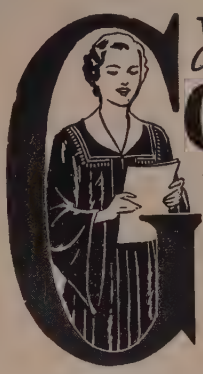

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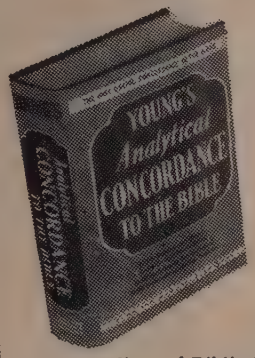

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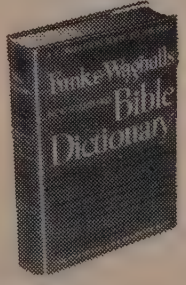

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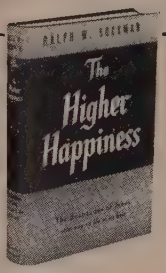

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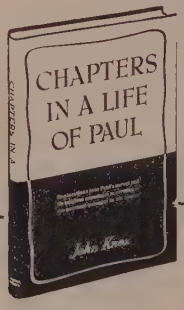

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AVOID REQUEST FOR BOYCOTT OF "STROMBOLI"

Newark, New Jersey (RNS) — A resolution protesting the showing of the motion picture, "Stromboli," was adopted here by the Presbytery of Newark, but no action was taken on a member's request for a "moral and spiritual boycott against this kind of film."

The boycott proposal, made by Dr. Orion C. Hopper, pastor of Memorial Presbyterian Church here, was challenged by the Rev. Walter M. Moore, pastor of the First Presbyterian Church, Verona.

METHODIST HOSPITAL GETS FEDERAL FUNDS

Ft. Wayne, Indiana (RNS)—Members of the Ft. Wayne Methodist Hospital board of directors announced here that their request for a $1,474,000 federal grant in aid has been approved.

The federal funds will be used in constructing the new Parkview Memorial Hospital, which is expected to cost $3,000,000. Clyde J. Cover, board president, said the federal funds would be made available as hospital construction progresses in 1950 and 1951. The funds made available to the hospital are an outright grant with virtually no strings attached.

USE YOUR DUPLICATOR FOR AN ADDRESSING MACHINE

Mailing list addresses may now be mimeographed on gummed, perforated label sheets through the use of the new addressing stencil sheet recently announced by A. B. Dick Company, manufacturer of mimeograph machines, supplies and accessories.

This special stencil sheet has guide lines which correspond to perforations on special gummed paper. One address is typed in each space (33 spaces to a stencil sheet), the stencil is attached to the mimeograph and sufficient copies for anticipated mailings are produced. The gummed paper is then separated into strips and one mimeographed address is attached to each mailing piece.

More information will be made available if you write *Church Management*, asking for information about New Product No. 3501.

THE SECRET OF SECURITY

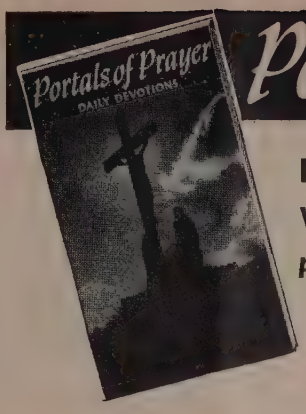
None of us is immune from fear, but the great thing is to keep this fear from invading the heart. J. B. Priestly in *Angel Pavement* tells of a city clerk with a comfortable job. He looked happy enough, but he had a fear that constantly haunted him—the fear of losing his post. For the most part he could keep this fear at bay by various devices. But it always hovered uneasily in the outer circle of his mind, and when he was depressed, it would come right into the center of his mind and take full possession. The trouble was that he had nothing keeping guard within. He had no peace to "garrison his heart," as Paul says. As Mr. Priestly puts it, "He lived in a world from which the gods have been banished, but not the devils." Where God is banished, the devil of fear will be very active, and he will take his chance.

The secret of security is a heart fixed on God and on the things which faith in God makes precious. If our hearts are fixed on God, he will take possessiin. From *Where the New World Begins* by James Reid; Abingdon-Cokesbury Press.

SEEK LOCAL OPTION IN SOUTH CAROLINA

Columbia, South Carolina (RNS)—A referendum on local option liquor sales is the goal of the Temperance League of South Carolina.

The league's executive committee indicated here it would work to have the referendum appear on the ballot in next November's election. It also voted support of a state commission to study the costs and revenues of beverage alcohol in South Carolina.



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No. 403	A	Welcome, Happy Morning Christ the Lord Is Risen Today	B	Ride On! Ride On in Majesty! Hosana, Loud Hosana
No. 404	A	Lift Up Your Heads, Ye Mighty Gates All Glory, Laud and Honor	B	When, His Salvation Bringing Look, Ye Saints! The Sight Is Glorious

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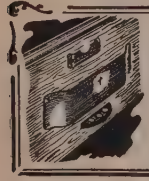

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Ministers' Vacation Exchange

OUR Ministers' Vacation Exchange gets off with a bang this year. Here are some good opportunities for healthful vacations for preacher and family. Perhaps you have some ideas of your own? Let us have them by March 18 and we will get them into the April issue.

No charge is made for insertions. The information, however, must be compressed and give a post office address. If a *Church Management* box number is used there will be the regular classified charge of 10 cents per word.

Unless advised all items will appear in two issues. The column will be discontinued with the June issue.

Woodbury, Connecticut. First Congregational Church, established 1679. July and August. Woodbury, delightful New England village, 20 miles from New Haven and 80 from New York. Near beautiful lake, swimming, boating and fishing. Spacious furnished home. Minister wishes exchange with pastor, July and August, in mountainous region of the West or Pacific Coast. Five in family. At least three bedrooms. Four would be better. **Joseph S. Loughran, Box 72, Woodbury, Connecticut.**

* * *

Lee, Massachusetts. Wants to exchange pulpits and parsonages during July with minister in Wyoming, Washington or northern California. Any congenial denomination. Will preach for consideration July 9, 16, 23. I am pastor of large Congregational Church in scenic Berkshires, near famous Tanglewood music center. Beautiful country and many historic spots. Golf, tennis, swimming, fishing, summer theatre, excellent libraries. Comfortable parsonage and $100 fee for five Sundays. Address, giving details: **Frank E. Ratzell, 20 Park Place, Lee, Massachusetts.**

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Quincy, Massachusetts. Excellent modern parsonage, located within few minutes of salt water beaches, 10 miles from Boston, cool sea breezes all summer. Three bedrooms (we require only two). Bendix, mangler, modern kitchen, electrical refrigerator. Would desire exchange for the month of August with someone in smaller community within 600 miles of Boston. Parsonage exchange only preferred, but pulpit exchange could be arranged, if necessary. **Bedrus Baharian, 81 Edison Park, Quincy 69, Massachusetts.**

* * *

Greater Cincinnati Area. First Presbyterian Church U. S. A. in Newport, Kentucky with membership of approximately 300, offers honorarium of $100 for one preaching service each Sunday in August. Free use of modern manse in best residential section of city. Newport is just across Ohio river from Cincinnati. Many advantages including National League baseball games, trips into historic Kentucky. Pastor would like similar exchange in any part of United States or Canada. Have had many satisfactory exchanges in past. Can give best of references. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

* * *

Nova Scotia. Heartz Memorial United Church of Canada, with manse at Weymouth, Nova Scotia. Pastor and mother desire to effect exchange of manse and pulpit for either July or August. Lovely beach at Sandy Cove nearby, many tourists. All modern conveniences in manse. **Ralph Knock, Weymouth, Nova Scotia, Canada.**

* * *

Porter, Indiana. Evangelical United Brethren minister desires mutual exchange of pulpit and parsonage for two or three weeks in August. A small town church of 250 members located forty miles from Chicago's Loop, three miles from beautiful Lake Michigan and Indiana's Dunes State Park. Morning service only. Prefer to exchange with New England minister but will consider other offers. **A. E. Givens, Porter, Indiana.**

* * *

Will Supply. Minister of First Methodist Church. Festus, Missouri, thirty miles south of St. Louis, will be glad to supply a church in Boston or on Cape Cod during the month of July in exchange for use of parsonage. Morning service only. Would consider a church in Washington. D. C.. also. **Marshall A. Bridwell. 829 West Main Street, Festus, Missouri.**

St. Thomas, Ontario, Canada. United Church, minister in city of 20,000 situated on No. 4 Highway, midway between Buffalo and Detroit, and eight miles from very popular summer resort on Lake Erie, will supply American pulpit for month of July. Parsonage required. Present church membership 800. Would like church of comparable size. Minister exchanging may have use of parsonage with all modern conveniences. No preaching required but could be arranged. An excellent opportunity for a summer vacation in Canada with good fishing, golfing and swimming. **Milton G. Cook, 14 Balaclava Street, St. Thomas, Ontario, Canada.**

* * *

Will Supply. Congregational minister serving suburban community church with 359 families, will supply liberal church anywhere in northeast, month of July in exchange for living accommodations or any other arrangements which may be suggested. Family consists of wife and two daughters, 15 and nine years old. No exchange. **H. A. Bourdeau, Box 172, Tewksbury, Massachusetts.**

* * *

Horace, North Dakota. Delightful suburban village, 15 minutes from Fargo, N. D., and Moorehead, Minnesota. The latter towns have three colleges, excellent library facilities and are music centers. One hour from famous vacation land of Detroit Lakes, Minnesota, with swimming, fishing and boating. The Horace parish is composed of three congregations immediately surrounding the City of Fargo. The Horace parsonage is a spacious furnished home, four bedrooms newly decorated last summer. Modern kitchen, Monarch electric range, new Crosley refrigerator. Would desire exchange with someone for the month of July and August in mountainous regions of Colorado, in or near Denver. Parsonage exchange only preferred, but pulpit exchange could be arranged if necessary. Seven in family. **O. E. Dolven, Lutheran Pastor, Horace, North Dakota.**

* * *

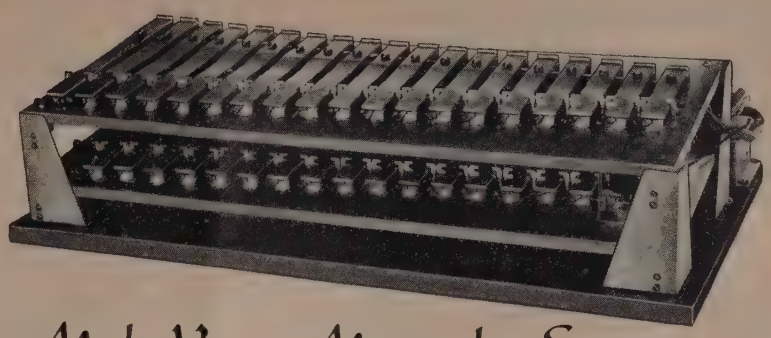
Washington, D. C. Minister of a delightful Community church located in suburban northwest Washington, the capital of your nation, offering an opportunity to really see the many beautiful and historic places of interest, desires to exchange pulpit and parsonage with a minister living on Lake Michigan, not too far from Chicago, for the month of August. Desire bathing and recreational opportunities for two boys, age 10 and 13. **Milton B. Crist, 5200 Cathedral Ave., N. W., Washington 16, D. C.**

* * *

Will Supply pulpit of any congenial denomination, month of August. Honorarium or use of manse; will consider exchange. Careful use of your home assured; we have no children or pets. References. Prefer mountains: Alleghenies, Rockies, Smokies . . . What have you? **W. Howard Lee, Memorial Presbyterian Church, St. Augustine, Florida.**

* * *

Big Stone Gay, Virginia. Presbyterian church in beautiful mountain town of southwest Virginia, "On the Trail of the Lonesome Pine." Ten-room brick manse, all conveniences. Ideal summer climate. Morning service only. Desire mutual exchange for August, any Protestant denomination. Prefer New Eng-



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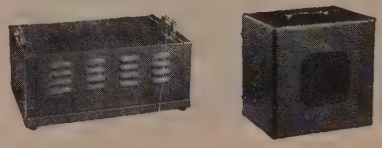

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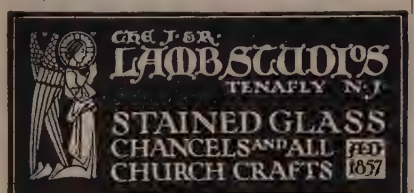

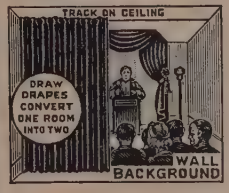

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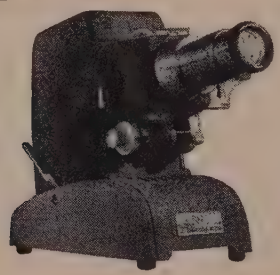

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First Sunday	Second Sunday	Third Sunday
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Easter April 9

In recognition of the importance of the weeks from Easter to Pentecost, and in consideration of the pledges of others, I agree to attend divine service once each Sunday during these weeks and, in addition, will reread during this period the entire Book of Acts

*Signed*_____

Pentecost May 28 Acts 25-28

Fourth Sunday	Fifth Sunday	Sixth Sunday
May 7 Acts 13-16	May 14 Acts 17-20	May 21 Acts 21-24

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land, on or near coast, or some other locality near beach. **James E. Ratchford, 921 West Second Street, Big Stone Gap, Virginia.**

* * *

Easton, Connecticut. Congregational church. Desire parsonage exchange with United Church of Canada minister during month of August. Montreal or Ottawa area preferred. Easton lovely residential town, nine miles from Bridgeport, 55 miles from New York on Merritt Parkway. Four in family. Parsonage small, two bedrooms, modern conveniences. No objection to preaching. **Charles D. Broadbent, P. B. Box 16, Easton, Connecticut.**

* * *

Williamsburg, Virginia. Methodist church. Here is the restoration of one of the great historic areas of America. Would like to exchange pulpit and parsonage for two weeks in July or August. **James W. Brown, The Methodist Church, Williamsburg, Virginia.**

* * *

Will Supply. I would be glad to supply the pulpit of a New England church during July or August. Prefer Connecticut or Massachusetts. **A. Homer Jordan, Tripp Avenue Christian Church, Dunmore, Pennsylvania.**

OAK RIDGE BAPTISTS APPROVE MODERNISTIC CHURCH

Oak Ridge, Tennessee (RNS) — A modern new church featuring a spire that will take the form of a 200-foot pylon will be erected by Baptists of this atomic city. The spire will tower from one side of the church, instead of from atop it.

Building plans also call for the construction of an egg-shaped auditorium seating 1,000 persons, and for the erection of two church wings for Sunday school classrooms. The whole project is expected to cost $400,000.

The emphasis on modernism in the building plans resulted from the belief of the Baptists that a Gothic or Colonial-type church would be out of place in an atomic community.

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KEY CABINET FOR CHURCHES

Every church building has doors and drawers which are equipped with locks. Each lock has a key and possibly several keys. The pastor or the janitor usually are the keeper of the keys.

As a matter of safety, all the keys for the church should be systematically filed, tagged and indexed for quick and easy finding. Property protection is a must and the keys play a very important part in that protection.

The U. S. Government for years has been key conscious. The Bureau of Standards in Washington have standard specifications for controlling the keys in all Government buildings.

The U. S. specifications require that a protective cabinet with lock be provided for filing the keys systematically. The specifications further require that each key must have a numbered tag attached with a permanent key link. A numbered hook in the cabinet must be provided on which to hang the key. Also, specifications require receipt forms be provided on which to record signature of person borrowing a key and a triple index with which to control the quick finding of keys.

The U. S. Government recognizes the fact that a pattern key must be kept on hand from which new keys, or duplicate keys, can be made. This pattern key is the original key which comes with the lock. Duplicate keys should never be made from another duplicate key as such keys often will not fit the lock.

There are two methods for housing the keys. One is the wall type key cabinet which contains hinged panels, with hooks and labels for hanging keys. The other is the letter size key panel, with hooks and labels, for placing in letter file drawers. Both use the same system for controlling the keys.

Want to know more about the key cabinets and installing a system in your church? Ask for New Product No. 3502.

CONGREGATIONALISTS TO APPEAL ANTI-MERGER DECISION

New York (RNS) — The procedure committee of the General Council of the Congregational Christian Churches has announced a recommendation to appeal a Brooklyn Supreme Court decision barring merger with the Evangelical and Reformed Church.

A committee of lawyers made the recommendation after studying Supreme Court Justice Meier Steinbrink's declaratory judgment which ruled in favor of the Cadman Memorial Congregational Society and the Cadman Memorial Church of Brooklyn, who oppose the merger.

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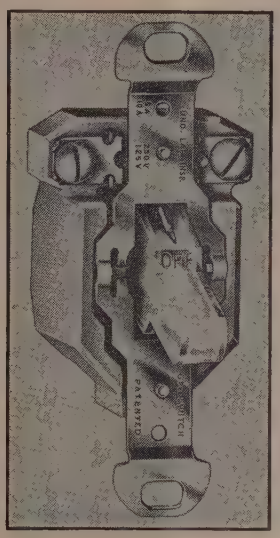
If you are interested ask for information about New Product No. 3505.

ARRESTED MISSIONARIES RELEASED

Prague (RNS)—Two American Mormon missionaries who were arrested on January 27 for allegedly attempting to enter a prohibited area near the Polish border have been released from a prison in Olomouc, it was announced here.

Release of the missionaries came after almost daily demands by the United States Embassy here.



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CHURCH HOLDS UNIQUE AMERICAN-CHINESE SERVICE

Columbia, Missouri (RNS) — Something unique in the way of American-Chinese relations took place at Trinity Lutheran Church here.

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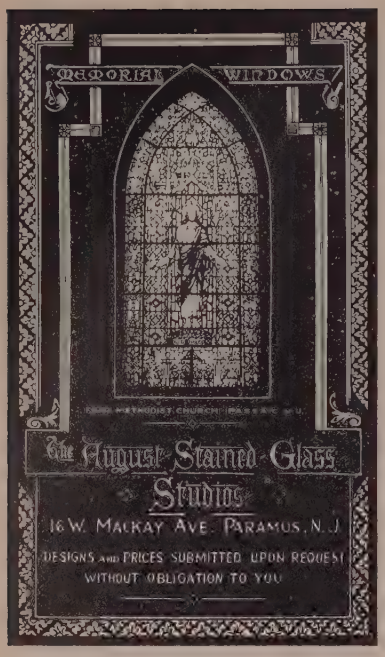
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Jesus Had a Sense of Humor

*by Paul Barton**

A SENSE of humor is the precious spice that gives taste to any life. Each of us is individual in the possession of this grace. It is a mistake to think that a sense of humor is a uniform quality, alike in everyone that has it. Some of us laugh at one thing, some at another. We are not alike. So we properly speak of a man as having a sense of humor, not as having the sense of humor. For we not only have this trait in different degrees, but in differences of quality as well.

Did Jesus have a sense of humor? Religious tradition has somehow made him very solemn. We have thought of him as the man of sorrows until it seems almost irreverent to suppose that he was capable of enjoying laughter. To suggest that he may have even provoked laughter borders on heresy. The Bible speaks of his weeping, but nowhere of his laughing.

Fortunately that is not the limit of the record. Surely we must assume that he who bore so much had deep in his nature this precious spark of the sense of humor. Children would scarcely have clustered about him as they did if he always bore a long face. He went to places of festivity; the marriage, the dinner party, and he was a welcome guest. He must have been the kind of man who was not out of place in the midst of wholesome fun.

What is more important, it is evident there must have been a twinkle of fun in Jesus' eye that made possible his sharp shafts of scorn in his preaching. We do not read this in the record. But we sense that it was there.

The plainest instance of the humor of Jesus is in the Sermon on the Mount, where he pokes fun at the saints of his day who made their long prayers in public places to be seen of men. Jesus says that since the only object of their praying was to be seen, it is evident they have their reward. This is jolly. It goes home, and keeps folks smiling while it does so. The instance affords us one key to a better understanding of Jesus' preaching.

Another quality of Jesus' preaching is his use of extravagant expression. He talks about having "a plank in your eye." He speaks of a camel trying to get through the eye of a woman's needle. He advises under certain circumstances to dig out your eye and throw it away. You may be able to read these passages in the cold type of the printed book with solemn face, but if you listened to Jesus as he uttered them, you would have wanted to grin.

There is a sparkle in the speech of Jesus that even the centuries cannot dim. Why not let loose and read with the true enjoyment that belongs to the utterance, his remarks about putting a lamp under a bushel measure. The story of the rich fool is tragic, but there is a bit of homely humor even there. The preacher of today who speaks of patching clothes as Jesus did will not lack a quiet chuckle from his audience.

There was a murmur in the crowd when he went home to dinner with Zaccheus. But there is laughter in the situation. Probably Jesus was joking when he looked up at the little man in the tree and told him to hurry down and prepare for a dinner guest. Zaccheus had the good sense to take the joke and thus won the privilege of having Jesus in his home.

It seems to me that in most of the preaching of Jesus there is this subtle spirit of good humor that winged his words and sent them home. That is why the crowds hung on his words. He was not a teller of funny stories. He was never funny for the sake of a laugh. He used his humor to make serious thought effective. As he lets go his hottest shafts of scorn and moral indictment, he keeps smiling and keeps his hearers good humored. The one parable where this seems to be totally lacking is the one about the wicked husbandmen. Possibly that is why it made his enemies so furious.

There are two incidents in the gospel story that have intrigued me for a long time. One is the story of the water made wine. The setting is the hilarity of a marriage feast. It is easy to understand how the supply of wine might become exhausted. When we consider the ability of Jesus to deal with difficult human situations, it becomes possible to think of this as a case where Jesus helped the crowd to laugh it off. They served water. If those who read their Bibles with great literal seriousness will not be too offended, we may imagine that this was really a miracle of rollicking good humor instead of a miracle of physical transubstantiation. Incidentally, we get a good temperance lesson out of the

*Minister, Methodist Church.

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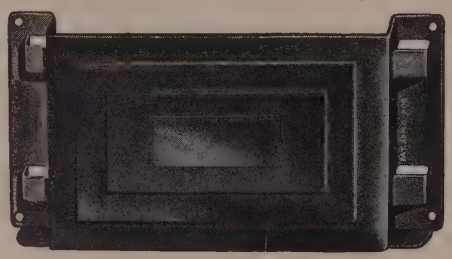

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deal. Water is better than wine any time.

The other incident is connected with the story of the crucifixion. A thief dying by his side speaks to Jesus about being with him in his kingdom. Death is at hand. Jesus looks the foul fiend full in the face, faces the future with a grin, and answers his pain-wracked fellow sufferer in gleeful triumph, "Brother, we will be there together today."

There is no authority for this interpretation — none but the character of Jesus as we discern him in all his ministry. To me that is sufficient. I rejoice to think that our Christ could laugh in death's face. That is the glory of his triumph. He won a solemn victory over death for us all. He did so because there was the unquenchable light of faith manifest in wholesome good humor deep in his heart.

TRAPPIST MONKS VOTE IN BRITISH ELECTIONS

London (RNS)—For the first time in English history, Roman Catholic monks of the Trappist Order voted in a parliamentary election. They were priests and brothers belonging to the monastery of Mount St. Bernard in Charnwood Forest.

Preaching Mission or Revival Suggestions

*by Joseph Benjamin Hennessey**

IT IS true that one cannot "work up" a revival spirit. That kind of a spirit must be "prayed down." This may not be in keeping with the modern thought of our times; nevertheless, we must insist that: "Our work must be in the power of the spirit." All of our plans, our committees, our oratory, our efforts will be fruitless if God is left out.

While on the other hand, there must be effort on behalf of Christ. Christ has told us to work and expect great things from him. He has no body but ours.

We often hear of the incident that took place in Evangelist D. L. Moody's day. Once when Mr. Moody and some of his followers were returning to America on the ship Spree, the ship caught on fire. One of the gentlemen who belonged to Mr. Moody's company said, "Mr. Moody, let's go to the other end of the ship and pray." To which Mr. Moody replied, "Brother, grab a bucket and start pouring water, and pray."

If you are at present planning for a series of meetings to revive your people and win souls for Jesus, it is well that you follow these suggestions. They do mean work on behalf of the Master, but in the end will bring forth fruit.

Here They Are:

1. Let the pastor teach Bible lessons with evangelistic emphasis during the mid-week prayer meeting hour. Call

(Turn to page 81)

*Evangelist and pastor of Miller Avenue Evangelical and Reformed Church, Akron, Ohio.

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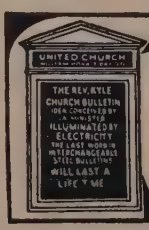

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The Preaching Mission or Revival Suggestions

(From page 79)

on as many of those present who will to offer audible prayer on behalf of the coming campaign, and especially for the salvation of souls. If there is no mid-week service, then now is the time to begin.

2. Organize a visitation committee to call on residents of the community in which the church is located. The pastor may act as chairman or he may appoint a capable chairman. Each visitor should be reminded that he or she is making the call at each home with one purpose in mind, and that is to interest people in the church and the coming services. Frequent reports should be made to the pastor relative to the progress of this visitation.

3. Request that the church school superintendent give the campaign proper announcement during the church school assembly.

4. The church school teaching staff should meet each Lord's Day, at least one-half hour prior to the church school hour for prayer. Each teacher should follow the prayer period by making his or her listeners feel a deep responsibility in bringing others to Jesus Christ. Also, every class member's responsibility to work for and be loyal during the meetings.

5. Plan cottage prayer meetings and as many as possible. These meetings should be arranged as near as possible to cover general area of parish. Prayer meeting theme: "Souls for Jesus." Prayer meeting texts: Act 1:14; 1 John 3:22; 2 Chronicles 7:14.

6. Appoint a publicity committee. The work of this committee shall include letter writing, handbills, telephone publicity, radio publicity, etc. (It is always a good investment to provide members of the church with at least ten penny postal cards, with a request that each one write to ten friends inviting them to attend the coming services.)

7. The pastor's sermons should be carefully and prayerfully prepared and delivered with the supreme objective of stirring the hearts of the congregation to pray for, work for, and expect great things from God. If the salesman is sold on his wares, others will not be hard to convince.

8. Special nights should be looked forward to, such as Sunday School Night, High School Night, Brotherhood Night, Adult Sunday School Class Night, Guild Night, Youth Night, Aged People's Night, etc. If a city-wide campaign, then there should be various civic and other organizations represented.

9. Insist that members of the choir be present each night. If possible enlist singers from the congregation for the duration of the campaign. A large mixed choir of all ages proves very helpful. All singing should be of the good old gospel type. Every quartet, duet, solo, etc. should be one that will be used to lift up and inspire. The church is no place for prima donnas or those who would like to be out in front. Every talent should be consecrated to the Lord who gave it, that the blessings of God, the Father, should come upon us and men brought into union with him. Therefore, we should present ourselves unreservedly for the Master's glory. (Romans 12:1-2.) During the campaign a piano is preferable. Where volume is needed, both the organ and piano may be used.

10. Appoint and instruct a personal workers' group. These men and women should know how to lead men and women to Christ and pray with them after they enter the inquiry room.

When the campaign begins,

"Let everyone be with one accord in one place." (Acts 2:1)

Pre-Revival Themes for the Pastor:

A Prayer for Our Day.—Habakkuk 3:2.
And We Are Whole Again.—2 Chronicles 7:14.
Bringing in the Sheaves.—Psalms 126: 5-6.
Where Are the Lord's Harvesters?—Luke 10:2.
Why Do You Wait?—John 4:35-36.
We Are Witnesses.—Acts 1:8.
Into the Highways.—Matthew 22:9.

AUDIO VISUAL AIDS AT THE LOCAL CHURCH LEVEL

The May issue of *Church Management* will carry many pages of information in the field of audio-visual aids. Much of the material is now in hand. However, there is still room for interesting items which have been productive on the local church level.

What interesting ways have you found for using motion picture films, slides, film slide, recorders, sound amplification, radio, television or other features in this area?

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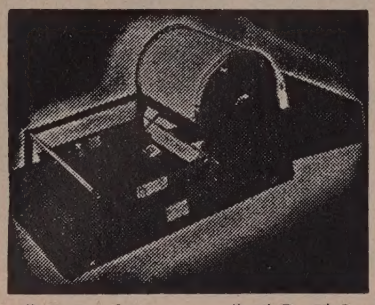

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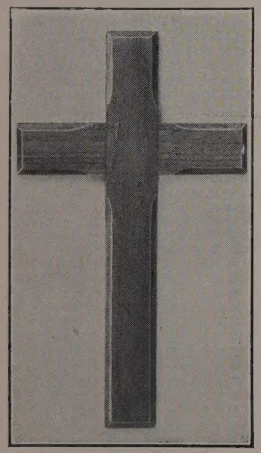

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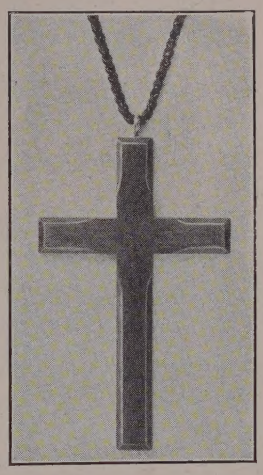

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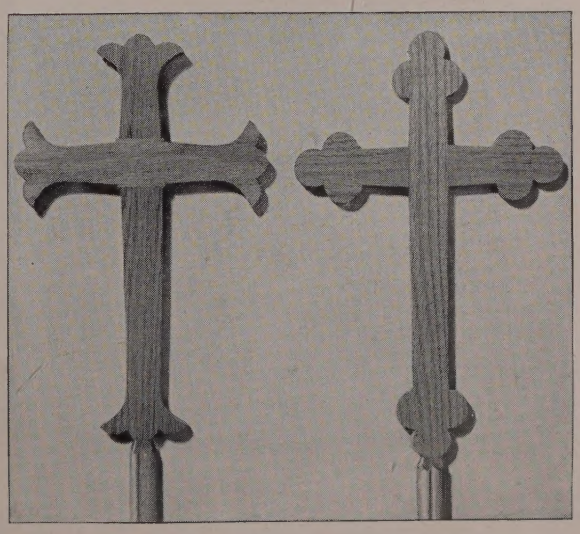

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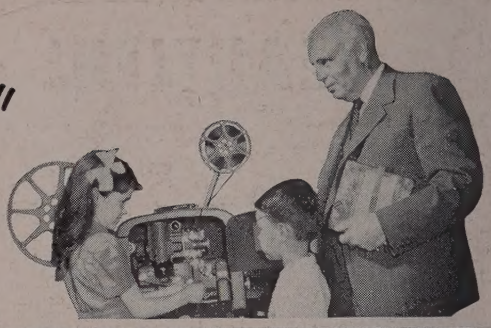

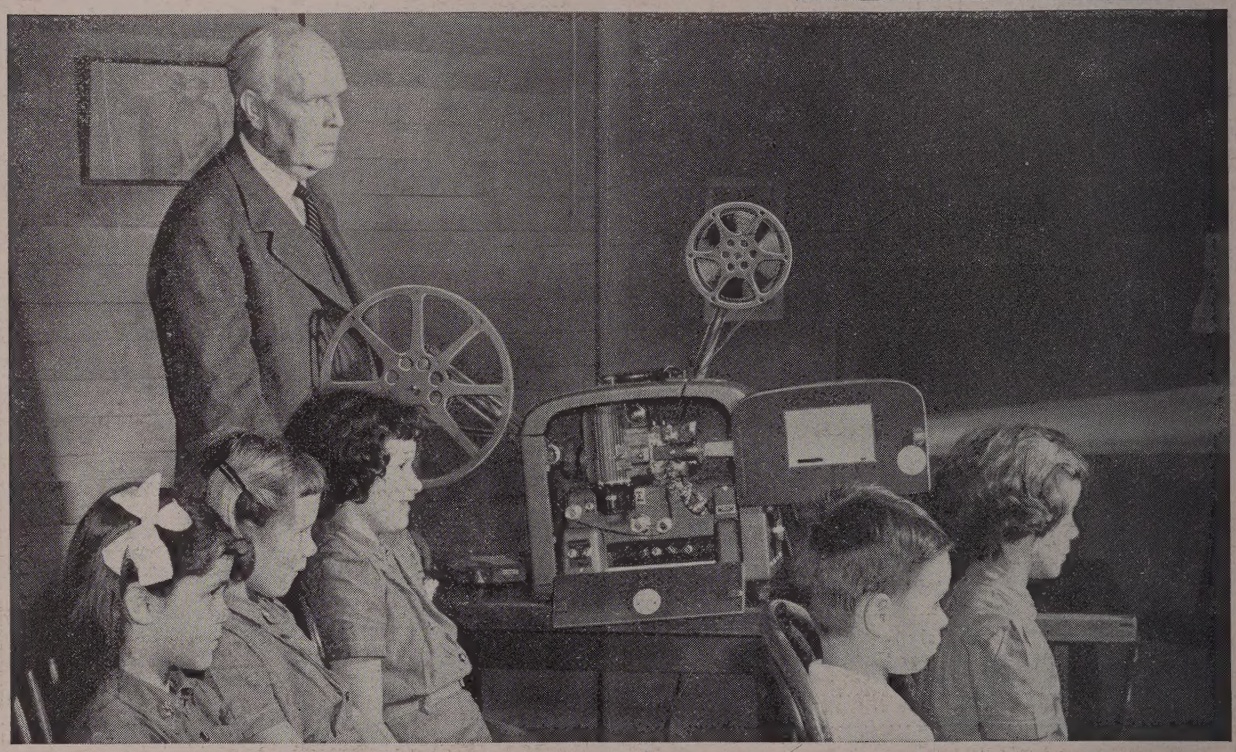

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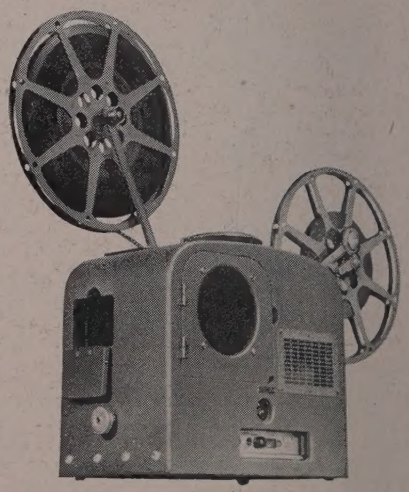

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